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THE

LIGHT OF RELIGION

OR

DHARM PRAKASH

BY

DURGA PRASAD

EDITOR, HARBINGER, LAHORE.

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PREFACE.

How sweet is it to read a book on higher things to ease our mind after the toil and turmoil of our worldly concerns? To meet this want, I have brought out the Light of Religion or Dharm Prakash, whose contents are as follow—

280 Veda mantras, covering 9 complete Hymns of the Rig Veda; 7 marriage; mantras, the Shanti Patha of 15 mantras; 6 complete chapters of the Yajur Vela, namely, 31, 32, 34, 36, 39, & 40th; 17 religious songs in Vernacular; 7 Stotras or Sanscrit prayers by Lord Shankeracharya, containing 56 shlokes; 14 shlokes of Mauu and Chanikya on morals; 5 Vegetarian Songs of St. Kabir and others; 38 shlokes of the Gita on the Soul, Salvation, and the like subjects of spiritual interest; 2 English Poems, being the translation of the Hiranyagarbha hymn; Complete Sanahya, Prashnopanishat, Kenopanishat and Ishopanishat English translation and exposition (in the 3rd Vedic Reader); 25 Sacred Songs of St. Nanak; 13 Kabittas (Stanzas) of St. Sunder Das; 2 passages from St. Tulshi Das' Ramayan on God and Maya or worldliness; Principles of Religion, Health (by Mrs. Charles Leigh Hunt Wallace, President Physical Regeneration Society, London), Happiness (by Mrs. Tebb's teacher) and Morality (by Benjamin Franklin and Noosheerwan the Just); Extracts from Lord Jesus Christ's sermon on the mount; Gist of Islam, Mose's Religion.

Note.—The Veda Mantras are given in Sanscrit and Roman characters with their meanings of words and translation in Hindi and English as well as explanatory notes. All Sanscrit shlokes are translated into English. Moreover, all the difficult songs of Saints Nanak, Kabir, Tulsi Das and Sunder Das are translated into English. In fact, nothing is left out unexplained. The Upanishats give text, translation & exposition. No help of a Pandit is required. A little acquaintance, with English or Hindi will do. As it is a book for daily use its difficulties will be removed by repeated perusals.

DURGA PRASAD,

Preacher of Vedic Religion, Lahore.



PRINCIPLES of RELIGION,

Morality, Happiness, Health, &c.

BY

DURGA PRASAD

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DURGA PRASAD, LAHORA

Principles of Religion.

Religion is (1) the knowledge of God (jnana) and (2) the performence of duties to Him, (upacaad) (3) to one's self and to the world at larg (karme). The various systems of religion that are foundail the world over, resolve themselves into these three heads, when impartially analysed. Thus, for instance, all religious teach the existeuce, the nature and the attributes of God. The Bible says that Moses saw God as fire in a bush. He received His law on Mount Sensi in the midst of thunder & lightning. All men sinnedni Adam and were to seek salvation by offering food and sacrificing animals at His altar. The Jaws were forbidden from committing murder, charging interest on loan, indulging in adultery, and so forth. This Mosaic dispensation or Jadaism given at length in the Old Testament, when carefully sifted, is reduced at last to the shove three-fold nature of religion. Christianity which is an offshoot of Judaism, terches us to pray to the Fifter in beaven, to report, and to love our neighbour an currelves. It rejects the sacrifices of Mosnic faith and insists on the purity of character as the pears of salvation. Tresing isto Europe and spreading among its martial

races, the religion of Christ lost its peacefulness and humility of spirit and became a dominant and military religion. Islam as taught by Mahomed laid a great stress on the unity of Godhead; for, at its beginning the Christians were hotly engaged in the controversy regarding the nature of their trinity. The Prophet retained many Jewish customs prevalent among the Arabs and united them into a compact nation. Praying five times a day, keeping a month's fast in a year, charity to poor Mahomedans, sacrificing on the occasions of annual festivals, called Eed. and performing a pilgrimage to Macca and to the tomb of the Prophet constitute the essential means of salvation. Thus no faith differs from others in important points. (At the end of this book the essentials of the three great faiths are given by way of examples.) When men fight for religions, the object is worldly, though not explicitly told. The apparent inconsistencies of diverse faiths can be removed by the gradual process of education and the study of comparative religion. Thus all religions meet in essentials or the threefold characteristics above.

Jaana-

The knowledge of God is a priori when it is derived from revealed books, and a posteriori when it is obtained by research into the laws of nature. It is found from experience that the knowledge of God, obtained from the observation of nature, is convincing and enduring; but that

based on a revealed book, is often upset by scientific discoveries. A religious man, therefore, must not neglect the study of the physical and mental phenomena. For instance, nothing so much fills our mind with awe as the spectacle of the countless multitude of the vegetable, the animal and the mineral kingdom on the earth. Then the inexpressible wenders of the heavens above, wherein this earth, vast as it is, is not bigger than an insignificant mote floating in the ray of light coming through a chink into a dark room. The study of astronomy impresses the mind with the omnipotence of God. Then the cultivation of metaphysical studies reveals the spiritual qualities of the human soul and the sublime and transcendental nature of the Divinity. It establishes the true relation between man and God. It corrects the mental aberrations produced from the exclusive attention to the rapturous pursuit of physical sciences. Hence it is that the ancient sages of India made it a point to acquire a thorough knowledge of the world and a deep insight into the nature of the mind They also studied the revealed books to supplement their experience, to get which they retired from the wordly concerns, underwent a very severe course of penauce, and sacrificed all personal ease and comfort in order to attain to the state of clairvoyance, mental exaltation, and divine plane of existence even in human life. This austerity of life and devotion to spiritual knowledge resulted in the prodontion of the world-wide famous Indian gospels, called the Vedas, Upanishats, and the asternsing systems of philosophy. Hence it is that they are head and shoulder above other religious people. The sages of India who sang the sacred hymrs of the Vedas, were great astronomers, philosophers, physicians, peets, musicians, spiritualists and warriors in righteousness.

To learn religion systematically and to make is habitual in the terrestial life, they divided their career into four periods. Youth was devotor to the acquisition of knowledge, spiritual and temporal. This part of life was called the Brahmachaeya or a bachelor's life, in which a student lived with his tencher. The second part of life or manhood, called the Grihasiha, consisted in keeping family and following ten kinds of professions prescribed by Manu and other law : givers, vi.z Learning, art, labour, menial ser vice, tending cathle, traffic, agriculture, contentment, and interest .-: x 116. third portion or decline of life was spent in retirement, called the Vanagrantha, in which a person practised Yoga or introspection in order to realize the higher life, and conformed the life to the precepts of religion proparatory to the undertaking of the responsibility of the last stage. The fourth period, called the Sannyastha, was the great renunciation of the worldly affairs and the exclusive and entire devotion to the weal of the world. The persons, leading this spiritual life, were religious teachers, whose

support was incumbent on all the householders. Such was the life of the ancient Brahmins whose great progress in knowledge and religion is an object of universal admiration. The details may be learnt from their 19 codes, called the Smrities. Thus it is plain that religion was the most important branch of knowledge with the Brahmins, who were the spiritual ancestors of all the people of India.

Religion, when used in explaining the nature of God, His relation to man, the genesis of the world, the origin of sin, the scheme of salvation, the existence of spiritual beings, and so forth, becomes what is called theology. As their explanation depends upon the extent of expounders' knowledge, it assumes different forms with different nations, who are never equal in scientific attainments. The Europeans, for instance, are at present more advanced in knowledge than other people. Their views in regard to the above-mentioned subjects are quite different from those of the savages of Africa, Papua or Australia. The old chronology, that the world was 6000 years old, and the belief, that itwill come to an end in a 1000 years after the commencement of the Christian era, are no longer tenable before the evidence of the geologic strata and the investigation of paleontology, while the crucible & the balance of the ckemist have proved the indestructibility of matter beyoud the least shadow of doubt. The struggle

of science has snatched a glorious victory from the old crumbling faith now receding fast into the darkness of oblivion and proclaimed to the world the eternity of the universe and the unity of existence. As this onward march of science is not equal in all the nations of the world, their theologies cannot be reconciled. Ignorant people have made war upon one another from difference in their theologies. The history of Christianity and Islam is written with the blood of human life. The water of the Ganges ran blood from the superstition of the Hindudevotees, But thank God, the diffusion of modern education and civilisation is reconciling the dispersed members of the human race by bringing the fact home to them, that the truth of theology cannot be verified, and it should be consigned to the limbo of human vanity.

Religion, when put to practice, gives birth to ethics or the various duties, the performance of which constitutes the object of human life on earth. When these duties are rightly performed, the blessings of peace, plenty & pleasure reign on earth & the evil of suffering is greatly mitigated among mankind. All organisations give great importance to the performance of duties. What is a government but a scheme of enforceing the performance of certain duties which fall within the sphere of individual liberties? What is a society but a body of persons who agree to do certain duties which embody truth in their opinion? What is a nation but a large num-

ber of persons whose performance of similar or like duties has brought about their union and compactness? When the performance of duties is neglected, and the cosmological dogmas, genealogical tables and anotheosis or prophetisation of religious teachers usurp the place of truth & common good; governments, societies and nations are subjected to endless divisions and sub-divisions. The different, governments of the world are only the supporters of certain houses. Their quarrels are for maintaining their dynastic supremacy, which they often secure by wading through the pools of human blood. The various sects of religion have sprung up from their idol atrous reverence paid to the teachers of their faiths, and not from any want in worshipping the Deity. Who does not know that each sect adores its Supreme God, whose divinity is denied by others? The Christians worship the Father in heaven and the Moslems, Allah in paradise They know that both words signify the same Deity. But then why do they fight? They fight because the one does not accept or revere the teacher of the other in the same way. Even here there can be no bone of contention if each adheres to its own beliefs. But no sect tolerates the beliefs of others. Sects overlook the performance of duties, but reward the murderers of their rivals with everlasting residence in their heavens. Under such circumstances it is no wonder if people pay less attention to the doing of duties than to disputations and consequent.

religious wars. Hence the performance of duties is religion par excellence.

Upusana.

Our duty to God is (1) to strengthen our belief in the Supreme Being by means of accurate knowledge to the best of our power, (2) to consider ourselves responsible to God for our actions, (3) to recognise the fatherhood of God, (4) to keep Him uppermost in mind in all our undertakings, (5) to pray to Him for His grace and help in all the deeds of virtue.

Karma.

Our duty to overselves is (1) to acquire knowledge, (2) to learn some art to earn bread with, (3 to be humble, (4) unselfish, (5) veracious, (6) pure, (7) abstemious, (8) honest, (9) active, & (10) kind. In other words, we should try our best to make ourselves godly, so as to prove that we are the sons of God. It may not fall to the lot of all of us to reach this ideal; but there is no harm in striving for it. These virtues are imprinted on the mind in the very effort. If they are not perfected, they will produce an effect in proportion to their cultivation. As the mind lives after death or physical dissolution, these acquired qualities will be carried with it and will form starting points in its progress through eternity.

Our duty to the world at large is (1) to obey our parents and teachers in righteousness

(2) to be faithful to our consort, (3) to love all, (4) to respect the rights of others, (5) to be polite, (6) to educate our follow-brethren, (7) to feed the hungry, (8) to give water to the thirsty, (9) to clothe the naked, (10) to shelter the houseless, (11) to heal the sick, (12) to comfort the discressed, (13) to protect the weak, (14) to help one another, (15) to be compassionate to the lower animals. (16) to remove tyranny, (17) to spread peace, (18) to devolop the sources of living, (19) to compose quarrels, and (20) to guard liberry. All are not equally fortunate in doing all these duties. But there is nothing better than adopting some of them according to one's own ability.

FAITH IN GOD.

The basis of religion is faith in God. Exthe perience proves that faith or religious betlief being an assent of the mind to the truth of
the Divine existence and Divine government, is
strengthened in proportion to our knowledge of
God, His attributes and His presence as manifested in the empire of nature. But this knowledge can only be acquired by a patient study,
observation, experiment, and the company of
learned men. None of these important steps of
human greatness should ever be neglected.
Pride, botheration of useless work, slothfulness,
bad company, sensuousness, procrastination, evil
habits, and natural weaknesses should be overcome and set aside to find time, energy and

money for the acquirement of the invaluable gem of spiritual knowledge. It is the passport of eternity and immortality. It is better to pluck out an evil eye than to allow ourselves to go to hell or suffer pain for ages to come. A little secular knowledge, covering the elements of natural sciences, is inevitably necessary to check our flights of vain imagination. Then the knowledge of the Vedas prosecuted along with it will confirm us in our belief in the Divine existence. Nothing is so helpful to our faith in God as the practice of Yoga or Dhyana: meditation. Daily contemplate the glory of God as revealed by the heaven and earth.

Some persons discard the use of knowledge in the matter of faith; for, according to them, it is sapped away by the intrusion of knowledge. But it is a sad mistake. Faith obtained on hearsay is soon destroyed by the power of arguments. Hence, many religious men advise their disciples to avoid argumentation. The reason is not far to seek. Their faith is based on a myth. and not on the rock of eterenal truth. For instance, none can demolish our belief in the existence of the sun or the burning power of fire. Butour belief that there is no land beyond the Atlantic is destroyed by the discovery of America. Thus faith without some knowledge is in constantdanger of destruction. And when it is outwardly kept after its annihilation, it begets hypocrisy and bigotry, which are the fruitful sources of sins & sorrows of the world. A hypocrite is capable of doing any sin whatever. There is no harm in hastening belief. When produced by knowledge, it will be imprinted on the mind, and then it leads to angelic life and Divine consciousness, which is the perfection of religion.

OUR ACCOUNTABILITY.

ERE knowledge of God without recognition Mof His government & our agency in His economy does not produce the harmony of religion. When the purpose of our existence on earth is attributed to the wise decrees of the omniscient and all-loving God, none of whose actions is void of some ultimate good both of the agent ard the others that come in contact with him; it benomes as evident as the light of a lamp in the darkness of a night that our actions here must have some end and those that deviate from it will be fruitless and, if wicked, visited with retribution. The religious knowledge of God posits the intelligence, design, wisdom, love and justice of the Supreme Ruler. An elaborate machine contains no useless part. Every wheel, every screw, and every groove in a watch has an object to serve. If it is wound up in a centrary direction, its saring is broken, and it becomes In like manner, the human being is more elaborate and more costly than any other machinery in the whole world. If it be not conducted according to its own laws given in our religious books and corroborated by the lives of

sages, it is wrecked and it throws the soul into the dark ocean of sorrow and suffering. When a merchant deputes his agent to execute a piece of work for him or for some good purpose, he calls him to account on his return. If the account is rendered satisfactorily, it brings good to the agent; but if not, he is to do it again and undergo all sorts of trouble. In the world we are the agents of God, we have to do a great many things. Our wisdom consists in doing them properly. But if we act like children orignorant men who are enticed by temptations, we shall suffer consequences. Duties properly done infuse joy into the soul. What a great joy we get after an act of charity! How happy are we after saying our prayers? Are we not as well satisfied by giving food to a hungry man as he himself? This instinctive pleasure is a proof that we are accountable for our actions. The instinctive joy we feel in a righteous work, is the approval of henevolent God. The sorrow we feel at the perpetration of a wicked deed, is an outcome of the Divine displeasure. Thus this internal voice approving good and disapproving bad deeds is indicative of our accountability to God for what we do on earth.

FATHERHOOD OF GOD.

HEN the observation of design in the construction of the world establishes the existence of the Deity; the question naturally crops

up: What is our relation to Him? Here philosophy lands a helping hand to religion. postulates the unity of existence. The Vedas declare that there is but one Supreme Being who is the father of all creatures. - Sano bandhur jenila; To nah pita janita; Pita si lokasya characharanga.-He is related to us as father; who is our father and progenitor; Thou art the father of all creatures movable and immovable. It was the religion of the Rishies or Indian seers that investigated this dear relation. It is our religion vint believes in the Divine source of the harran soul. She is hely by nature, being sourced in God, the most holy. It is her contact with the natural objects that tempts her to wrong doings. Therefore when the taints of sin, which is extraneous, are removed by the austerity of panance and the balm of merit, she emerges forth from the dark and dusty covering of sin us a shining angel whose mansion is in the presence of the Father of spiritual light. Says the Munduk Upanishat:

> तरेत्रत् कर्ता यथा धुदोप्तात् पावकार्द् । विश्वज्ञीलेगाः सङ्ख्याः प्रभवन्ते स्रह्म्याः । तथाकरात् विविधाः सीम्य भावाः प्रजायन्ते तम चैवापि यन्ति ॥

O gentle man, eventures are produced from and return to the Energal as sparks of like na-

ture are produced from a well-lighted fire. Upr religion teaches other relations than fatherhood, such as motherhood, brotherhood, friendship, husbandship, mastership, rulership, pervadership, protectorship, feedership, and so forth.

Our religion being prevalent in the west long before the rise of Judaism, the parent of Christianity, supplied Christianity with the relation of fatherhood through Buddhism. Islam is afraid of investigating our religion to God. It describes God as an absolute master, terrible and relentless. It strikes terror in the mind of its devotees. But all thinkers will admit that the mind puts forth her latent virtues when basking in the secure lap of the Father-Mother of all the creatures. The practice of religion is delightful in the consciousness of Divine affection. It is His love that inspires hope into our breast. Fear chills the effusion of the heart. It makes us slaves and consequently wicked men. Therefore for our upward march nothing is so beneficial as the idea that we are the favourite sons of God and inheritors of His kingdom.

DIVINE PRESENCE.

UR philosophy teaches the omnipresence of God. It is the cardinal doctrine of the Vedas and the Upanishats that God pervades all, nay, He dwells in the heart of man—Biddhi twan etam nihitam guhayam—Know Him to be present in thy heart. Not only our body is His footstool

but He encompasses the whole universe, immense and immeasurable as it is, as will appear from the persual of the Vedic verses: Paritya bhutani paritya lokun, paritya sarba pradisho dishash cha -He encompasses all creatures, worlds, quarters and points between them. No religion is so explicit about the everywhereness of God. if this truth comes home to us and firmly takes hold of our belief, a grand revolution will take place in our character and conduct. We shall become quite a different being though in the same human form. For instance, we all know that we never think of evilor commit a sin in the presence of our father or mother. All our senses work in the right path before our elders. Our language is never indecent within their hearing. And why so? Because we intuitively believe that we are in the sacred presence of our parents. Well, if it is so with our earthly parents, how can we doubt that we shall cease to do evil the moment we remember that our heavenly Father-Mother is looking at us? A man commits evil in the dark, believing that nobody sees him. He never thinks that God is present there. He may profess the Divine omnipresence with the lips & thunder from the pulpit to acheive victory over his religious opponents; but he has no faith in the ubiquity of the Supreme Beirg inasmuch as he sins in the dark or in solitary places. With a true religious man, night and day, lonely and busy places, far and near, present and future, thought and speech, sight and

deed are all one and the same thing. He shuns evil in all of them, firmly believing that he is encompassed and watched by the heavenly Father whose ever wakeful eye is never removed from him. Thus to be truly religious, we must believe in God's ommipresence.

PRAYER.

TOWNE ATEVER other deficiences we may have, let us not be wanting in earnestness in our daily prayers, for it is in our prayers that we hope to find the antidete for all our sine and work nesses. There are many who pray regulariy overy day, but they unfortuately do not realise the fruits of prayer in their life. May thore are same who have been praying systematically for the last ten years, and yet they complain that with all their prayers their evil habits have not been rectified, nor any of their spiritual wants supplied. Their devotion is little better than repetition of stereotyped phrases, the dreary performance of a hard duty, whose termination alone is agraeable. So far have their prayers been inefficacions that they have been in the course of time led to doubs the importance and the necessity of prayer itself, and some have even been found to give it un eventually in a spirit of scentical despondence. It is not difficult to account for this. Such men do not pray in the right spirit; they do not observe those conditions on which success invariably depends. It is not enough that we pray every day and are nunt-

tual church-goers; we must pray properly in order that we may receive what we pray for It is not the length nor the number of our prayers but the true spirit of prayful earnestness which ensures their successful issue Prayer must be altogether real in order that its effects may be real. We should first endeavour to impress the heart with the supreme reality of Him to whom we address our supplications. Nothing is of so great importance to devotion as the realisation of Divine presence before and during prayer. Without a direct consciousness of the presence of the living personal God before and within us, our prayers are apt to become empty appeals to the air, or the laboured soliloquies of the lonely dreamer As soon as the mind is ushered into His Sacred Presence, a peculiar thrill is naturally felt throughout the soul, and even the hairs of the body often stand on end. Being thus assured that the Great God is really near to hear us, we spontaneously open out the secrets of our troubled hearts, our wants and aspirations, our infirmities and maladies, and all the time we feel that His all-seeing eye penetrates the depths of our minds, and sees every sin in its real colours. The communication being over we throw ourselves altogether upon His mercy and cling to His footstool as our only refuge. We earnestly and importunately implore Him to grant the suppliant's prayer, and look with anxious eyes towards Him that He may

offer a benignant response. At last the glances of His loving eyes shed forth a flood of serene and pure light into our souls. The more we yield to this influence our prayer, which at first was a mere asking, rises into sweeter and deeper communion with God, till we are so completely charmed with the pleasant light of His company that the very thought of separation becomes painful. Every prayer must conclude with something actually obtained, and with the glad hope of obtaining greater and richer blessings in future. Such is natural prayer. Let us judge our daily prayers by such criterion, and satisfy ourselves that we do not address our words for an hour or two to empty space, but that we actually feel first the reality of our Father's presence, and then the sweetness and purity of His company. That is true prayer which saves us from sin and sufferings and gives us purity and peace .- Keshub Chander Sen.

KNOWLEDGE.

knowledge is absolutely necessary. Anignorant man cannot comprehend that fire reduces things to their component atoms, or that the universe is infinite. The ordinary method of acquiring knowledge is to read books with an expert and to study nature. The exclusive study of books is apt to become vain imagination, as is the case with our modern people, who are unable to distinguish between a story and a fast

Observation and experiment, contemplation and reasoning, humility and love of truth should never be given up. To study Nature is to study God. The diversity of religion is due to the neglect of studying nature. When the difficulty of a language, say Sanscrit, is overcome, Mathematics, Medicine, Philosophy, Vedas, Upanishats with Grammar and Rhetoric, should be studied to our best. We should study these first in Sanscrit and then in English or any European tongue such as French or German. No detail of the subjects to be studied or any particular method can be given here. Suffice it to say that knowledge is the speech of God or the permanent incarnation of God on earth. A man knows God in proportion to the stock of his knowledge But knowledge does not consist in mere reading and writing. It is information about the laws of Nature.

PROFESSION.

It is a mistake of some religious teachers to condemn all work & to recommend begging. The hands are made to earn bread for the month. To live at the expense of others during ability is not just. The recommendation and practice of beggary found in Sanscrit books originated with the tyranny of despotism. The rights of man were not respected in medieval India. The ancient absolute monarchy of India is responsible for our present ignorance, misery, and sta-

pid thoughts. To remedy the evil, we should learn some art with which to earn our daily bread and live independently. Manu says:—

सवें परवशं दुखं सर्वमात्मवशं सुखं

All dependence is pain, all independence is pleasure. But we should not follow a profession which is sinful. The 7 great sins are killing, stealing, whoring, lying, drinking, gambling and hunting. Their varieties are left to the reader's imagination. Nothing is sweeter than the bread earned with our own hands. If women learn an art, they will not suffer in widowhood. Our division of castes, which were originally four, was based upon the kinds of profession or varna; but now they are mixed up with religion to our great misfortune. Religion does not recognise caste:—

जात पांत पूंछत नहि कीई। हरिको अजे सो हरिका होई॥ HUMILITY

HE study of astronomy shows our insignificance. Our world is one of the small planets spinning round the sun. The sun itself is one of the countless stars we see at night. When the whole world is nothing but a microscopical particle in the heavens, what can be said of us? There are many countries in the world taught by geography. They are peopled by millions of men. We are nothing in comparison with them. Such thoughts produce humbleness in the mind.

Pride is a child of ignorance, which is the fruitful source of all sins as is said by St. Patanjali. A truly learned and religious man is never proud. Humility should not be confounded with servility, flattery, cowardice, poverty, ignorance, helplessness, or sickness, the victims of which are seldom humble. Also, the spirit of haughtiness, the intoxication of power, the cruelty of wealth, the vanity of holiness, the madness of Vedant, and the like ideas that turn us away from the right path of God, should all be abandoned. We should approach our Divine Father-Mother with all the humility of spirit in our daily prayer and meditation. We are not even so great in the presence of God as a lisping child before the learned father. Remember pride goes before fall.

UNSELFISHNESS

world has not produced any man, advises us to do all works without a motive of self interest. We should do all good works for the glory of the Lord. We should not do anything with the view of obtaining abenefittherefrom. For instance, alms should be given only with the thought of relieving the helpless, and not to acquire fame. The regard of others' rights should not be forgotten. Contentment should accompany fullness. The reduction of desires to their naturalness should always be practised. Comfort can be had from the satisfaction of

natural desires, which are feeding, clothing, dwelling, marrying, purifying, amusing, and healing. To collect materials for these requirements beyond their limit at the expense of righteousness and justice, becomes selfishness. To make our circumstances easy and to place ourselves beyond the temptation of sin found in poverty, is no selfishness. The true regard of one's self should never be lost sight of. The degradation of modern India is owing to our unusual selfishness and apish imitation of fat men. The low voice of learned conscience should not be suppressed. The Vedas proclaim:

मागृधाः कस्य स्विष्टधनं

—Don't covet the wealth of any. The present struggle for existence is born of the injust constitution of society. The restoration of brother-hood will wipe off our suffering. Try to usher in altruism.

VERACITY

RUTH is God and Truth is nature. What is not found in nature is not truth. A lie has no legs to stand on in nature. To call a day a night, is a lie, for it is not in nature. The exact representation of nature is truth. There is no fear in truthfulness. Truth and sin are not companions. Men often confuse the supporters of truth by associating it with crime. Fearlessness is a great requisite of religion. It can not be obtained without adherence to truth, which is natural to man. No child speaks

falsehood by nature. Animals rarely act falsely. Lying is taught by man, hence his fall. The fall of Adam is a metaphor expressing the fall of man from rectitude. Our scriptures say:

सत्वात परो धर्मः

There is no religion beyond truth, nor a sin greater than falsehood. The complexity of government laws has arisen from the banishment of truth in the worldly affairs. Truth is more needful in religion than elsewhere. We never deceive our parents. Why should we deceive our common Father? God whose eye is never withdrawn from us even for a moment, is never deceived; but our effort to conceal our wickedness from Him becomes sinful. A felon confesses his crime when caught red-handed. Well, God is ever near us and sees even what we do in the dark. So we should stick to truth through thick and thin. To hide a lie is a double sin. God awards truth with mercy.

PURITY

ANU orightly observes:

अद्विगीवाणि युध्यन्ति सनः सत्ये न ग्रध्यति । विद्यातपाभ्यां भूतावा वृद्धिर्ज्ञानेन ग्रुध्यति ॥

The body is purified with water, the will with truth, the soul with knowledge and

renunciation, and the intellect with spiritual knowledge or wisdom. Bodily purity is internal and external. The internal purity is maintained by the use of vegetarian diet or the food derived from the products of the vegetable and the mineral kingdom whose materials come directly from nature, to the exclusion of flesh, fowl, fish or any other animal product which has been once animated with life. The reason is plain enough. Carbon and nitrogen and other ingredients of our food, in coming to us through animals are inseparably mixed with their secretions and become well nigh excretions. when thrown into the stomach, their fumes bewilder the mind and sow seeds of disease. Besides, flesh-eating necessitates the killing of animals and destroys the sentiment of mercy in our mind. The external purity is preserved by taking baths in water, air, sun, electricity, and earth. The use of enema cleanses the colon and intestines. The Turkish bath is also useful once amonth. When the will is used to veracity, it will seldom run to untruth. The stock of right knowledge expands the soul, which then is illuminated with the light of God. It is filled with happiness on the consciousness of having performed its duties. The intellect or the discriminating power is able to distinguish right from wrong when it views things from the Divine platform. The smoke of the worldly entanglements shut out truth from our view and clear perception.

ABSTEMIOUSNESS

TLUTTONY is, physically, the mother of diseases, morally, of selfishness, sensuousness, and premature death. When the mind has a great deal of physical work to do, it gets no leisure to concentrate its thoughts on higher things. The mind is one by nature. It can attend to one thing only at a time. But as the terrestial objects, howsoever dear and near, are distined to pass away from us, it is wise we should sever our connection with them before they leave us to save ourselves the trouble of bemoaning for their loss. Attachment to the worldly objects is a great cause of distraction, which is injurious to the spiritual interests of humanity. It is true that evolution will effect our elevation; but to lie listlessly in the current of physical forces, is to keep us away from the enjoyment of superior knowledge, which but for our want of abstemiousness is within our reach at any moment of life since the dawn of reason. The subjugation of the senses, the power of endurance, patience, and perseverance, the practice of selfdenial, the habit of resignation to the will of God, contentment, simple living and frugal food constitute abstemiousness, which was practised by all religious teachers and enforced among the common people by the institution of fasts, charity and various other penances.

Remember the story told by Sadi in his Gulistan of a physician sent by some pious king to

serve in the camp of the Arabian Prophet. Getting no patient to cure for a long time, he went to His Holiness to know the reason why his services were not utilised. Thereupon he was told that the believers ate when they were hungry and then not to excess, but to satisfy the craving. He then said if that was the case, he had no business to stay there, and so took leave of the Prophet for good and all.

HONESTY.

ONESTY is the application of truth to the dealings of society. The difficulty a man finds in entering the world and in commercial transactions, comes from the departure of truth in our dealings. The system of banking, bookkeeping, purchasing, buying and speculation are raised on the principle of wringing out money from our fellow brethren with an appearance of legality. If a fair amount of profit be charged on goods, and the customers are just enough to give what is due to the labour spent on commodities, many difficulties and tricks of trade will disappear by themselves. But neither merchants nor customers are determined to reduce their demand of profit to justtice and fairness. The all-absorbing idea of making money at the expense of our ignorant fellow brethren and the bewitching charm of business likeness and commercial principles have taken such a hold on the people's mind that they get little time to think of any higher

things which they denominate sentimental and unpractical and fit for dreamers and visionaries. Day and night are employed in finding out clever methods of cheating with the spirit of the existing laws. So long as admiration for rich people and dancing attendance upon them are regarded as the objects of human life, there can be no hope of honesty ever forming any conspicuous part of our conduct in the worldly concerns. Notwithstanding our always racking brains with these harrowing ideas, we do not get more than our deserts deserve. St. Sunder says that we get water as much as the capacity of our vessel whether we dip it into a small well or into a vast ocean. This priceless axiom ought to teach us that we should give up dishonesty and keep foremost in mind the grand adage:

Honesty is the best policy.

ACTIVITY.

moss, running water clears itself, a key often turned keeps bright, an idle brain is the Devil's workshop, and stagnant water stinks. What is physically true, is also mentally and spiritually true. It is altogether wrong that religion requires the renouncing of natural responsibilities. St. Vyasa says in the Mahabharat that it is impossible to give up all work, we should not commit evil and encourage attachment to the worldly objects, but we should do all work for the glory of God, for we

are His agents en earth. Just as God is ever engaged in the work of creation, preservation and destruction, why should we, the best children of God on earth, be idle and rust in feeding the insatiable desires? Let us chalk out our path in godly work and devote ourselves heart and soul to the completion of it. Have we not read:

There is a star to guide the humble.

Trust in God and do the right.

Physical activity such as bodily work, either exercise agriculture. gardening, tending cattle, or any manual labor with or without a motive of of gain, should always be practised to keep the health of the body. Reform books on science, socialism, vegetananism, temperance, and arts will show all kinds of work. A religious candidate can select what suits his capacity. The study of science, language, philosophy, poetry, music, introspection or Yoga, clairvoyance, trance and other mental and spiritual things develop the latent powers of the mind, whose illumination lightens the vista of spiritual region. In this work there is no question of age. We should take up one after the other of these subjects. For instance, having learnt banking and medicine, we can take up the study of Sanscrit at the age of 60. And there is no harm to read Vedant when we are 80 years old. Working strengthens the body and thirkiag illumines the mind.

KINDNESS.

THE benignity of temper is congenial to the growth of religious thought. Without the gentility of nature the equanimity of mind is hard to attain. The ups and downs of fortune, the toils and turmoils of daily life, contentions and conciliations of society undermine the peace of mind, whose serenity alone is capable of receiving the light of Divine Presence. Kindness, kinship, sympathy, affection, love, compassion, mercy, forbearance, forgiveness, pity, tranquillity, amiability, cheerfulness and other similar qualities of the mind denote the mildness of temper, and are all the fruits of good nature, the Satwa guna of the Sanscrit philosophy. The softness of nature is a necessary circumstance of the religion of the heart as opposed to the religion of the lips. The profession of religion is different from the conviction of religion. Often the lip religion is a mere fashion. If one investigates it, he is in danger of being turned out from the society. Religious convictions change the character of a man to better. All his actions shape themselves to fulfill the precepts of his faith. But a professor of religion leads a life often in opposition to his reli-Hypocrites do not possess kindness, which is a characteristic of religion, spiritual

The religion taught in the Vedas and the Upanishats, which is here advocated, is not to

make a show of, but to elevate the mind and fit it for salvation or the knowledge of God. Whatever, therefore, does not belong to the mind, is not of importance to our religion. stance, marble palaces, good-looking appearance, perfume, ornamentation, and other things which minister to the pleasure of the senses, are useless in improving the mind It is the cultivation of knowledge alone that tends to expand it and makes it capable of receiving the Divine Truth. All men who are anxious to know things around them & their own self, must discard the countless faiths of formalities and externalism. If a man prays ten times in a day and tyranises over God's children, he cannot be said to be a religious man. The evils of the prevalent religions are come from their adulterous connection with the government of countries and the fashions of peoples. The common men believe that religion to be true which is legalised by their ruler. The history of the world shows how the rulers of different countries persecuted the believers of different faiths. To know the truths of religions, we should study their revealed books and the exposition of them by their believers. The religions that have thrust themselves upon us, are Mahomedanism and Christianity. Their doctrines from their revealed books should be tabulated and compared with thos of our Vedic Faith. If one hundred doctrines of each be taken and weighed in the balance of justice before the light of science,

it will not be difficult to know to which side it inclines. The teachings of the three religions relating to the following 100 points should be gleaned from their revealed books and then reasoned upon in the mind for guidance or rejection as the conclusion may be: God, His attributes, justice, locality, action, relation to man, to animals, laws, relation to the world, heaven, hell, revelation, gods, fairies, nymphs, priests, worship, fast, gift, incarnation, prophecy, rewards, punishment, judgment, works, salvation, pilgrimage, idolatry, reading of religious books, bath, food, drink, intoxicants, sacred relics, tombs, incantation, knowledge, prayer, meditation, trade, marriage, polygamy, monogamy, polyandry, sodomy, hunting, sacrifice, ceremonies, ear-boring, circumcision, temples, shrine, mosques or churches, monks, nuns, popes, mission, matter, mind, substance, time, space, causation, philosophy, sciences, introspection, congregation, falsehood, Satan, angels, spirits, the next world, rebirth, life, salvation, war, love, plunder, slavery, coneubinage, government, kingship, inheritance, tithes, travel, rights of man and woman, position of woman, education, widow-marriage, taxation, sale of children, flesh-eating, prostitution, militarism, shaving, cleanliness, infidelism, morality, caste, labor, socialism, individualism.

To help the reader weshall touch upon these points in our exposition of the Vedic verses in the progress of this book.

OBEDIENCE

UR scriptures teach :—

माढदेवी भव, पिढदेवी भव, याचार्य देवी भव

-Honor the mother, honor the father, and honor the teacher. Literally, the adage means -Regard thy mother, father and teacher as thy gods. Nothing can convey the purport of the precept to the recipient in more explicit and more impressive tone than the above expression. The Sanscrit word deva attached to the word mother, father and teacher, expresses godliness or righteousness. Hence the precept will stand as honor thy parents in righteousness. A sinful order should never be obeyed. It is a very wise principle laid by nature in us in childhood to obey our elders, else no progress could have been possible. It is the duty of our parents to give us a sound education in our tender years. When our education by the mother is finished, it is taken up by the father, and after that we are placed under a teacher who is equally righteous. It is a great mistake to give our children to bad men to teach. Children are impressed with their bad habits, which are difficult to root out afterwards. Also, true moral and religious principles should be inculcated to and practised before the student. If principles be taught but not practised, he will do the same in life. It is on this account that persons do not practise in life what they learn in child-hood. Our scriptures teach that students should be taught to obey the commandments of God and the law of the constituted authority providing livelihood for them. As it is not in our power that our parents be good, it is certainly in our power that we should be good and teach our children what the Vedas declare. To make our children ignorant of the Vedas and unpatriotic is a great sin in our opinion. No religious book teaches true religion as excellently as the Veda.

सलं वद, धर्मे चर, खाध्याय मा प्रमदितव्यम्।

—Speak the truth, do what is virtuous, do not neglect the cultivation and revision of the Veda or knowledge. These principles are eternally true. There is nothing sectarianism about them. Obedience to these injunctions is imperative for the good of future life here and hereafter.

CHASTITY.

UR ancestors laid a great stress on the chastity of the student or Brahmacharya, which also means the study and practice of the Vedas. This chastity is not to end with the completion of our education. It is continued by monogamy and monthly sexual congress for the purpose of progeny. When married state is abused for the sake of sensual pleasure

and indulgence in it goes to the extreme. a great harm results to the health of the body and the balance of the mind. Marriage statistics show that those who do not indulge in the excess of sexuality and observe their oath of fidelity to their consort or are faithful in conjugal affection, live to a long healthy life and are blessed with virtuous children. The home of men who are faithful to their wives. is full of pleasure. If worldly comforts are added to it, it becomes a heaven on earth, A chaste person is able to think of God with success. He is generally free from disease, which goes to add to his economy. As cheerfulness is the consequence of chastity, he is able to devote his mind with gladness to the work before him, which seldom fails to secure success. All unchaste persons are shortlived and leave widows and orphans to be a burden to the society. Bad books, bad company, gaudy princes, obscene talk, and sinful work should be given up as destructive of chastity.

LOVE.

PIRITUAL love is the good will to all the creatures of God. It may manifest itself in overtacts of beneficence, or doing good to others, or it may remain in breast as a potential power in absence of its object. Whatever be its state, it is the sunshine of the mind. Its presence infuses the heart with joy, which looks upon all persons as friends and disarms them of enmity.

It begets trust, fearlessness, harmony, union, peace, gladness, energy, courage, friendship and power. The distrust found among the common people is the offspring of the absence of true love. Mere acquaintance and good footing should not be taken for love, which knits two persons in heart. The fear we feel at heart, comes from our internal assurance that persons don't love us. Persons lock their property, because they fear it may be stolen by them among whom they live. The inmates of a house do not conceal one another's things, because love reigns there. Quarrels spring from the sourness of temper, and not from benevolence. Discord is destroyed by love. It is hatred which creates disunion. Love unites. It is a moral or spiritual attraction and cohesion. Under its influence hearts unite with hearts. War takes place where there is no love. Even formal love effects peace between contending combatants. If a man does not love another, he is not glad in his presence The emotion of love sends forth warm blood from sympathetic heart to all parts of the body and thus produces strength and energy in a person who loves his fellows. A man is discouraged when he meets with no sympathy. Even carnal love has produced heroes. It makes lovers dare inconceivable dangers. To save their young ones, monkeys are known to have faced hunters' loaded guns. It was love in the heart of our women which made them ascend the pyre of their husbands'

cremation. Every body knows that friendship which is true and disinterested, is the child of love. Love and friendship are synonyms. If love evolves energy and courage, it is not difficult to understand it to be a power. As long as a people loves its king, he is very powerful. Let his popularity cease to exist, and he loses all power. And what is popularity but the flow of the people's love for their sovereign? If the love of man is so wondrous, how wonderful is the love of God! The love of God or Truth has overcome the fear of death in the heart of martyrs. Religious men have joyously borne the excruciating tortures of their persecutors. They were burnt to death, praying at the stake amid the blazing fagots. The love existing between the mother, sister and son is the type of spiritual love on earth. It is visible holiness, hope and life spiritual for evermore. To be religious, man must love his fellowcreatures as does God who is Love.

JUSTICE.

with a balance in one hand and a sword in the other. The sword denoted that persons unwilling to submit to the decision of justice were punished. Thus it is plain that people want a punisher to force them to respect the rights of others. Now, this is true of the worldly-minded people who imagine that there is no authority above to protect the weak,

whose rights are generally trampled down by them. No religious man will ever bring himself to do it. Believing that all men and women are brothers and sisters, he never thinks of robbing them of their fruits of labour. The Yajur Veda declares:

मा ग्टधाः क्य स्विडनसः

Don't covet another's wealth. When we do no injustice to others, they never injure us, if not positively wicked or fired with a false faith that orders them to plunder others. The wellknown saying is, Do to others as you wish to be done by. Some one has well said that the habit of doing good is as catching as its opposite. When benevolent and just persons will multiply, the unjust and oppressive will slink away into darkness. Injustice wherever found should ever be strongly condemned. Terrestrial governments have framed curious rules which they call justice; but all philosophers will tell you that they are as far from justice as heaven from earth. That they are not founded upon equity or natural justice, will be apparent from the fact, that they are different with different governments, and each government has different laws for different classes under its sway. But we all know that such is not the case with natural or divine justice. Fire burns all persons everywhere. Kings, coolies, trees, cocks and crocodiles, all can be burnt. The sun dispenses life and light equally to all exposed

to his rays. As the laws of nature are our true guides in all departments of knowledge, we should learn justice from her. Brevity compels us to mention no instance of justice as it is as comprehensive as the variety of things man has access to. But the reader can think out definite lines of justice in matters commercial, educational, social, and political. We refer him to the vast literature of political economy, socialism, labor and reforms in general oblainable from America and England.

POLITENESS.

In our intercourse with people good manners are of utmost importance. As man is a social, creature, he can not make progress in solitude which is reserved for communion with God when man has made all possible progress. Our civilisation is born of our society, and not from our individuality. Since living together is a sine qua non of our advancement, it is indubitably true that our behaviour towards our fellow men should be courteous, polite, sincere, and brotherly. Politeness or urbanity should be observed not only in our conversation, but also in manners, customs, ceremonies, and all dealings and transactions. It is a mistake to confine politeness to talk and certain modes of address, for then it is degenerated to formality, in which there is often no love or sincerity. Conteousness or eivility becomes insipid to the advanced and religious mind. Doing good to

our fellow beings should never be cast overboard. It should be rather the sheet anchor of politeness. The rudeness of barbarians should never be tolerated even towards our enemies if enemies are ever to be found in religion true and divine. The formalities of address to our parents, companions, neighbours, countrymen, foreigners, should always be retained in spite of any amount of familiarity that may be grown between persons. It is a lamentable mistake to give up all ceremonies with the growth of familiarity. It is true in the ignorant world that familiarity breeds contempt; but not so with the learned and patriotic. liteness should be taught in childhood. should include etiquette, decency of dress, cleanliness, affectionate speech, persuasive tone, respectfulness, elegant expression, regard to others' interests, amiableness, and obliging disposition.

EDUCATION.

NOWLEDGE is the luminous expression of God. Divine light in man is proportionate to the lumination of knowledge. Our scriptures say that knowledge is the third eye. It can see where human vision fails to descry. It can peep into the past and future. Astronomy can predict the eclipses of countless ages. Geology is turning up the forgotten past to our view. Philosophy leads us to the true nature of things.

Science in all its varied departments is showering physical comforts around us. Knowledge is the source of wealth, power, health, love, virtue, religion, pleasure, progress, inspiration, and revelation. The three essential attributes of the Supreme Being are said by our scriptures to be knowledge, power, and action His nature consists of Truth, knowledge, & infinitude:

सत्यं ज्ञानमनन्तं ब्रह्म

Experience proves that knowledge is the food of the mind. Nourished with knowledge, its powers develop to wonder. Deprived of it, the mind rots in wickedness. Knowledge is the light of the mind. With the aid of knowledge, it becomes omniscient; without it, it can not see as much as beasts do. These being a few advantages of knowledge, its impartation to people in general without remuneration constitutes the highest charity as is said by Manu-

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते॥

As long as India was learned, it was happy and free. The disappearance of knowledge from it has brought on innumerable evils, which no legisla-Saguely tion and political acumen can eradicate. The only sovereign remedy of all our evils is knowledge and knowledge alone. As knowledge is God, it is a mistake of religion to disparage its acquisition or in any way thwart its spread. It is little knowledge and evil company that cor-

rupt morals of persons, but never deep knowledge and good company, which make man the lord of creation and god on earth. It is a great pity that the insatiable avarice of money induces merchants and traders to traduce the merits of de have deep knowledge and discourage its propaganda. Knowledge and power have made Europe great and lordly. Their sins are all eclipsed by them. But this golden face of knowledge is not seen by the purblind eye of our selfish and indolent warrior tribes. Without knowledge, man is a beast. Says Chanikya, a great poet and statesman of India :

एषां न विधा न तपो दानं ज्ञानं न शोलं न गुणोन न धर्म:। ते सत्य, लोने भुविभारभूता मनुष्यक्षेण सगाश्वरन्ति॥

-Those who have neither knowledge, piety, charity, wisdom, gentility, virtue, or religion; go about as so many human beasts being a burden to the earth. When knowledge is so much praised by our ancients, is it not a great shame that we should sit idle in the midst of the intellectual development of the world and leave our children behind to be slaves of barbarians and trampled down by the followers of the Devil? We can have too much of every thing, but not of knowledge. The more knowledge we have, the better we will become. And to acquire

knowledge, one source is only open, namely, to educate our fellow brethren. Education should be both mass and individual, that is, it should be given to a great number of persons as is now in vogue, and also individuals should be instructed as in old times. religious and secular subjects should be taught. Philosophy and science should on no account be ever banished from our schools, which must be as necessary as temples. Men and women should be equally educated. There is no difference in knowledge as regards the sex. It is ignorance that excludes woman from liberal knowledge. Professional and liberal knowledge should be given to both men and women. America has adopted the system of co-education to equalise the rights of man and woman. The misery of our women springs from their ignorance, which is enforced upon them by men. The problem of the wretchedness of our widows will be solved by their professional knowledge. Look here, men who are widowers, do not suffer misery on that account. In short, knowledge has an inexhaustible store of good for us. If we are wise, we should never rest till we see that our country has a permanent provision for the diffusion of knowledge among our benighted people. Remember, none can know God without knowledge. There is no salvation without knowledge. So educational work is a missionary To impart knowledge to people is

to give them bread for life and to save them from the clutches of Satan. Let education be as common and unrestricted as the air.

FEEDING THE HUNGRY.

HE importance of feeding the hungry has been recognised by all faiths, although they restrict it to their own sects. But philanthropy, a sister of religion, extends the virtue of distributing food to the hungry to all people without the distinction of creed or colour. Paupers, old people, orphans, widows, disabled persons, the sick, the unfortunate, the unemployed, the robbed, and the distressed, all stand in need of our supply of food to them. This want of bread has come out from the seizure of people's inheritance by the powerful. God provided for all his children human and animal. But Satan or the ignorance of man disfigured the face of the earth and spoiled the divine distribution of wealth. Now it is very difficult to set the primeval order aright. As it is not likely to be allowed admission by the demon of selfishness, it is much easier to adopt the expediency of distributing food to the hungry. Poor people are afflicted with hunger. If able and fortunate to get work, they support themselves. Count Rumford drove away beggary from Bavaria by opening work-shops, which supplied food to their operatives. Therefore almonries, manufactories, irrigation works,

road-making, agricultural works, gardening, fruit-culture and other useful occupations should be started by the rich to relieve the poor. It sometimes so happens that the rich find it hard to get food, as in war, travel, or misfortune. They deserve to be filled.

WATER-SUPPLY.

T is a noble custom of our old society to erect stalls to supply water to the thirsty. These water-drinking booths are erected where there is no water. In summer they are constructed at short intervals along roads. Petty traders often start them to promote their custom. An opulent man feels shame to ask for food, but he thinks it no disgrace to drink water at a charitable drinking stand. Thus to give water to the thirsty is one of our duties to our fellows. Not only men should be given water when thirsty, but troughs should be built to hold water for animals. All civilised people make arrangements for the sufficient supply of water to beasts. Water given to beasts should not be impure, or else their diseases will pass to us by milk or contact. Bathing water should be separate from drinking. As water is absorbent, it should be kept covered to preserve its purity.

CLOTHING THE NAKED.

HE want of clothing causes much discomfort. Clothing is a protection against the inclemency of weather. As its want is destructive of life, it is our religious duty to give

cothes to the shivering. Poor men alone ask for clothes. Tattered clothes are the signs of poverty. It is a costly charity like food. But it should not be dropped out, for it is as needful as feeding. Common charity often excludes por lay men from the benefit of clothing. Religious mendicants alone are generally supplied with blankets. But as religion saves life and as clothing protects it from the rigour of cold, the gift of clothes should be extended to both holy and lay men. It is painful to behold poor people shivering with cold in winter or going without decent clothes in summer. Our kinship with them impels us to cover their nakedness. To find money for clothes to the por, it will not be felt burdensome if we curth the expense of lace, embroidery, excessive drapery, and similar other fashions. Under his heading we may include the supply of shoes to poor travellers and others. In our pinion, canvas, grass, cloth, and rubber shoes we more suitable to charity than leathery. anvas and grass shoes are very comfortable cheap to boot. Some religious men prefer andals or wooden shoes in India.

PROVISION OF SHELTER.

HAT is a house but an overcoat of brick and mortar? When the conditions of imate become intolerable, clothes are not sufficient to give us complete protection against

So man has discovered from time out of mind how to shelter himself from the inclemency of weather. It is said that man was a troglodyte before he could build a house. Well, it is thus quite plain that to provide shelter or habitation is as charitable as to give clothes. General ous rich persons make inns for the comfort of travellers. But as they are left to themselves, they do not well serve the purpose they are intended for. They should be placed on the same footing as the European hotels. In towns the greed of the rich has raised many dwellings, leaving little room and money for the poor to start and pass their life comfortably and humanly. So it is desirable that ventilated blocks of buildings should be erected for the residence of poor and houseless persons. It is not bad rather commendable that some offices provide quarters to their employes. It is very advantagous to the employer. He, as it were. buys up the whole time and person of his employe, besides the use for superintendence or guarding of his servants' family and children who are ever present in the promises. The case of labourers is very distressing. There dingy cottages and insanitary houses and surless sleeping places are soon converted into the dens of diseases. Plague which has become as it were, permanent in India, violently attack the poor dwellers of dirty slums. If these wretched human beasts be given healthy home it will be not only charitable and generous but a reliable safe-guard against the increach ment of contageous and preventible diseases.

DISPENSARIES.

HYSICAL ILLS are sore afflictions. There is no counting of diseases. All parts of the body have their particular and general diseases. Each has its separate cure. To learn the treatment of all the known diseases, takes a good many years, and yet after all it is uncertain. No physician can confidently assert his boldness to cure any disease. But what is most useful is the advice of doctors. Under the treatment of experienced doctors the sick are sure to recover soon. As food and raiment are given to preserve life, it is also necessary to arrange for medical treatment. Mental and physical healing both should be used. The prevalent methods should be improved so as to effect cures as quickly as possible. Mesmeric and religious processes should not be discarded, but systematised and carefully applied. For this purpose a town of ordinary size, say, such as contains about a hundred families, should contain at least one dispensary with two or three men and women doctors to look after the health of the people. The rivalry of doctors is checked when they are amply provided with remurerative work. It is the duty of all citizens to support doctors, who are as essential as life. Our modern people degrade medical men, forgetting that Dhanvantry and other sages were Brahma Rishies. We should open hospitals in memory of these great men and assist our physicians in

reviving their science; but on no account we should encourage quacks. Sound learning is never kept in the dark

PHILANTHROPY.

ISTRESS in the world is hydra-headed. Poverty, disease, death, strife, war, plunder, fire, robbery, adultery and ambition, all entail some misfortune or other on man. Poverty is the root of all evils. A poor men cannot get sufficient food, educate his children, or secure medical treatment in case of disease. There are cases in which aman suffering from a disease requires nursing, his money or learning affording him little relief. When our beloved persons die, we require consolation to support our sinking heart. Peace-makers are always in demand. To prevent wars, courts of arbitration are in requisition. Who can describe the horrors of plunder on the fall of a besieged city? Often earthquakes, volcanic eruptions & fires ruin men and reduce them to beggary. With all our precaution, robbery, theft, burglary, deception and violence are rife in civilised towns. Desire to secure women produces many complicated disputes. To obtain fame, many persons are ruined. These and many other instances suggest that there should be societies and persons to comfort the victims of these ills. Lord Howard the Philanthropist visited all the jails of Europe, paid money to many prisoners to purchase liberty from creditors, administered medicines to the

sick, proposed reforms to improve the sanltary conditions of prisons. It is the duty of religion to wipe the tears of widows, to feed orphans, to console the berieved, to advise the doubting, to guide the blind, to rescue women from outrage, to relieve the plundered, to arrange matches of the fallen, to reclaim the apostate, and to effect peace. In fact, religious men should try to make heaven of earth, then and then only can their faith get hold on the heart of the people.

PROTECTION.

1900 good can be done in the time of danger. Fear and anxiety attract all thoughts to themselves. No body thinks of religion when he is in imminent danger. Every man takes to his heels. The Devil takes the hindmost. As this state is antagonistic to the practice of virtue, it is absolutely necessary that general protection should be secured by the union of the people. No folly can be greater than to allow disunion and yet to insist on the observance of religion. Modern faiths being based upon the principles profit of or subscription, do not feel the necessity of spreading true religion. Those who pay a certain amount of money earned any how, join a popular sect and create a trust. General protection can only be obtained from compact union. Without truth, permanent union is impossible. Frivolity should be always avoided for the sake

of religion. Almost all religions were ver closely united at first, and their vigorous star was due to their members' mutual love an common interest. Just as cows in a forest form circle enclosing their young ones on the ar proach of a lion, so we should stand shoulder to shoulder to preserve our natural holiness agains the encroachment of Satan and temptations of sin. Religious protection can not come from religious opponents. Whataver protection exists, is dearly bought.

MUTUAL HELP.

HE institution of our eastes is the outcome as of mutual help. They are now degraded and their original significance and objects are forgotten. Still some of their duties are roble as for instance, all members of a caste rejoice at the birth of a child, assist in the celebration of a marriage, bring about reconciliation in case, of misunderstanding, defend their brother when attacked, are responsible for the conduct of their relative, enable a young man to set up for himself and give money to the heir of a deceased man. They take care of their orphans and widows. But now the castes are disunited, and their gatherings are not complete and are often heartless. They have altogether given up their political share. They have now no juries, ne schools, no inns, no hospitals, no police no religion. The ancient village communities are

new become a mere matter of history after resisting tyranny for hundred of centuries. Nobody carries his case to the Panchayat of his clan. When the people are divided and in trouble, they fall into vice. Ordinary comforts must be secured before a man can turn his thoughts to religion. Those who have not conquered the beast in them, are not fit to rise to the plane of angels. The modern selfish tashion of individualism in all matters is, in fact, the root of three-fourths of misery and sinfulness. If the people work together without the desire of ruling over their equals, or getting their ease at the expense of others, many sins which religions are tired of condemning, will themselves vanish on the introduction of co-operation in social work. For instance, if all children be regarded as those of a nation and educated at the expense of it, the custom of paying fees, stealing books telling lies, cruel competition, unequal care, and so forth, will all be swept away.

COMPASSION.

THE cruel sacrifices of the ignorant Hindu priests gave rise to Buddhism, which was originally an uncompromising protest against the religious slaughter of animals. The quality of mercy is extolled by all religions; but it is seldom put into practice. The followers of sacrificing religions always find out some

order or other of their God for shedding the blood of innocent creatures. They give out that the lower animals are given to them for food. Then they have written detailed proces. ses of murdering them in their religious books. which they ascribe to God; for, they know full well that they can not be believed without this supreme authority. Mr. Foot, the President of the English Free-thinkers' Association, London, has incontrovertibly refuted this argument of these religions and exposed their pious frauds. The origin of bloody sacrifices in India seems to be in some such way. The Brahmin sages, when preaching their spiritual religion. found the people worshipping stocks and stones and offering animal sacrifices. They advised them to make offerings on auspicious days only, and thus curtailed the loss of life; for, being barbarians, the people could not give it up all at once. Fasts were appointed, in which no flesh was to be taken. They also taught that no other flesh should be eaten than that of savrificed animals. It was distinctly told to the people that sacrifices secured happy regions but not salvation, which could be obtained only by the practice of meditation in those spiritual or departed souls' regions. Thus the old Brahmins diminished the religious butchery of ancient faiths. Christ disallowed the saprifices of Moses. Buddha condemned them in India. Thus all the great religious teachers preached

compassion to animals as a necessary condition of religion.

खजेत धर्म दयाहीनं। दया धर्म की मृल है।

Our spiritual religion does not require material and bloody worship, but teaches us that we should worship God in spirit. To offer flesh, wine, sweetmeat, flowers, money, clothes and furniture to God by way of worship, is all popish jugglery. No idol ever eats or drinks. All is consumed by cunning priests.

SUPPRESSION OF TYRANNY.

PNDIA which possesses such a rich heritage th in its ancient learning Poetry, Philology, Grammar, Rhetoric, Music, Mathema-tics, Drama, Philosophy, Logic, Medicine, Chemistry, and other Sciences and Arts-as has surprised the savants of modern Europe, is now a mere shadow of its great name. Its old spiritual religion is now reduced to gross polytheism and idolatry, and its spiritual invocation and contemplation to bloody sacrifices and riotous carousals. The obscene practices and human sacrifices were prevaent a little before the advent of the British. Our sacred places are the haunts of prostitutes. The cumbrous ceremonial is grossly material and highly disgusting. This ruin of our philosophic religion is due to the correding effects of the

waves after waves of foreign invasions and the murderous internecine wars of rival prince Our history written by the Europeans bear wi ness to this statement. The foreign invade aften tried to establish their religion in orde to reconcile the conquered people to their alie rule. These new converts always sided wit the foreigners, who were thus secure in their newly acquired territory. Our religion wa defaced and new gods and hierarchy wer introduced. As there were many invasions and there were many religious sects among the conquering barbarians, there sprang up rank variety of denominational creeds among the already numerous sects of the ignoran Hindus, who thus became a prey to their own priests and princes and their foreign conquerors and religio-political preachers. We now know that there was no religion both among the vanquished. Hindus and among their new masters. The greed of gold and hunger of land were at the bottom of their policy. At this advanced age their religions look very ugly All their gods, angles, devatas, heavens, and lecarnations were the hollow creations of the idle imagination. There is neither the Mahomedan paradise beeming with houries, nor the Hindu Swarga enlivened with opearas. No priest is able to prove their existence. For these falsities, they have ruined our spiritual religion. It is now very difficult to save our people from the snare of the Devil. What a tremendons work Swami Dayanand Saraswati had to do in reviving the Vedic Faith, in which there is no idolatry and material worship. Hence it is our primary duty to resist tyranny and to take such measures as are efficient in averting similar calamities in future. If the lamp of knowledge is not extinguished, it is hoped that it will show our people the horrors of conquest and the invaluable advantage of an impenetrable phalanx of union and the suppression of internal differences in the time of common danger.

MAINTENANCE OF PEACE.

T is said "Blessed are the peace-makers, for they shall get the kingdom of heaven." The Veda gives whole chapters for recitation on this most important subject of peace, called Shanti in Sanscrit. There should be peace among men, animals, and inanimate creatures. The reason of absolute peace is apparent; for, when doing a work however easy, we try to keep off all disturbance. When a tailor threads a needle, how calm and composed he becomes! In fighting and in tension of feelings, no great work can be done. Spiritual work, that is, holding communion with God hidden in the deepest recess of the heart and diffused in the subtility of ether, cannot be successfully performed amid the bustle and commotion of battles and conquests. What is true of one man, is

true of nations. If they want to rise spiritually, they must maintain peace at all cost. Properly speaking, there is no real gain in wer. The victor plunders the property of the conquered. No new wealth is added to the stock of wealth of the world, as is done by agriculture and other productive arts. Religien and science have been the results of the peaceful work of saints and savants. As these are real blessings, their authors are truly benefactors of mankind. Their example should be followed. Raiders, conquerors, plunderers. and others of the sort, whether individual or a host, are a curse of people. They will cast them off as soon as educated. There will be no war, if kings do not incite their people. There are no doubt petty quarrels; but they are soon settled. Wholesale horrible massacres of mankind were perpetrated by conquests. Therefore all men should join in universal Deace on earth.

PROVISION OF LIVELIHOOD.

SANSCRIT proverb says: -What sin is there that a hungry man would not do?

विभूचितः किं न करोति पापस्।

Charles Lamb liked to say grace, not before dinner, but after it was over. A hungry child does not hear anything or look at it. The

poor stand at the church door, anxiously waiting for the egress of the congregation engaged in prayer. The prayer of the hungry is not sincere, not because he is not a good man, but because the physical cravings of his body get an upper hand over the tranquillity of the mind. It is like the barking of a dog which can only be silenced by giving it a few crumbs of bread. The physical needs must be supplied before we can attend to the voice of silence proceeding from the sacred temple of God in our mind. There are many means of living, but they are taken possession of by the strong, who reduce the weak to slavery and then live upon the fat of the land. Hence there is a crying need of developing themultifarious sources of livelihood. Our agris culture, trade, manufacture, and other calling. are in want of a great deal of improvement Such a fertile soil as is that of India, can hardly be found in the world. Where can 400 millions of luxurious customers be got even when our trade is confined within the bounds of India? A journey through the country will reveal the burning fact, that the raw material produced in India is so much that our manufacturers can supply the physical comforts to the wide world. History tells us that Arabia became rich, when it had the Indian trade in its hands. Persia was studded with gems, when it ruled over a part of India in the days of Darius. Lanka was made of gold

when Ravan was the sovereign of the Deccan. England is now flooded with gold in consequence of its Indian rule. So we should try to get all our means of livelihood into our hands, that we may be filled and then think calmiy of God, our Common Father.

COMPOSITION OF QUARRELS.

HO that is able to think does not know that India is honey-combed with quarrels and contentions. Brothers are flying at the throat of brothers. The Mahomedan period of Indian history relates many instances when one prince joined a Moslem ruler and brought his foreign soldiers to kill another who governed his father's state. If there be no English courts of justice, the Hindus will kill one another There is no end of quarrels among them. There are qurrels of bonour, of castes, of marriage, of division of property, of love, of sodomy, of wrestling, of trade, of keeping the mustaches erect, of salutation, of eating, and God knows of what else. When our women fight or quarrel, the war of abuses prolongs to several days. At appointed times each combatant returns to her battlement to fire at the other. Our speech is saturated with quarrelsome words. Then there are moral-corrupting jokes and festivals, which give innumerable occasions of provocation to disputes. Now to put an end to this sad degradation of

our people, tribal committees or religious societies should take up the subject in their hands, and when they come to know of any misunderstanding existing among any members of their community, they should at once proceed to bring out reconciliation. The elder of tribes or castes will be able to restore peace, as their authority is still held in some esteem, and the growing sense of the educated will further develop and strengthen it. This settlement of disputes among themselves will be of great material advantage to us. It will open a new source of earning livelihood. So much work will start into being that our men will get no time to sin. The present idleness consequent on the usurpation of our work by others, will evaporate and leave our brains clear to meditate on the glory of God.

GUARDING OF LIBERTY.

of the most comely woman becomes dark before it. It is even brighter than the disk of the sun If once we see it, we shall be charmed with it and then sacrifice our life to secure it. Liberty forms the circle of glory round the face of God, as it does in a picture of Lord Krishna. In the sunshine of liberty, new life springs up in the otherwise dead people. Science could not grow in Europe till liberty was purchased with the blood of the childern of

knowledge. Bruno and Galileo were butchered by papacy. Copernicus durst not in life time bring to light the helio-centric theory of astronomy. In India, Bukhtyar Khilji set fire to a Sanscrit library whose volumes heated the baths of Pathan prostitutes for months. Thousands of temples and convents were burnt to ashes with their countless books and museums. Those who know what liberty is, are not astonished at this savagery on the disappearance of liberty from the sinful plains of India. The departure of liberty had commenced in the time of Maharaja Bhartrihary, whose song of liberty is worth reading and committing to memory. Here is a stanza of it:—

नंगा तरंग काशी कर श्रोतलानि, विद्य धरऽमुश्रित चाक्शिला तलानि। स्थानानि हिमवतः प्रचयंगतानि॥

परिपडना सनुष्याः

The Maharaja laments over the selfishness of the people, which destroys liberty.

Thomas Paine who sings of liberty. He was, one of the Pioneers of the American Republic thus sings of liberty:—

Hail, great republic of the world,
The rising empire of the west;
Where fam'd Columbus' mighty mind inspired,
Gave tortured Europe scenes of rest.

Chorus.

Be thou for ever great, for ever great & free, The land of love and liberty.

Beneath thy spreading mantle vine, Besides thy flow'ry groves and springs, And on thy lofty, thy lofty mountain's brow May all thy sons and fair ones sing,

Be thou for ever great, &c.

From thee may hated Discord fly, With all her dark and dreary train; And whilst thy mighty, thy mighty waters roll, May heart endearing Concord reign,

Be thou for ever great, &c.

Far as the vast Atlantic pours
Its loaded waves to human sight,
There may thy starry, thy starry standard
The constellation of thy right.

Be thou for ever great, &c.

Let laureates sing their birth-day odes, Or how that death, like thunders, hurl'd; 'Tis ours the charter, the charter ours alone To sing the birth-day of a world.

Be thou for ever great, &c.

May ages, as they rise, proclaim The glories of thy natal day: And restless Europe, from thy example learn To live, to rule, and to obey.

Be thou for ever great, &c.

The English rule has brought this liberty to India, where it has been unknown for ages.

OUR GOSPEL.

of our Vedic Readers, which are intended to enable our readers to commune daily with God after our great holy men, who sang the glory of God in the Sacred Volumes of the Vedas.

The meanings of the Vedic verses given in the Vedic Readers are literal, so that the understanding of the text may be facilitated to an ordinary acquaintance with the Sanscrit language A little knowledge of the English language or Hindi will make out the sense with a little patience. When three or four readers are mastered, many words will be learnt to encourage the reader to prosecute his study of the Vedas. If Dr. Bhandarkar's First and Second Books of Sauscrit, which give a sufficient knowledge of Sangerit to make out the commentaries on the Vedas, be also studied along with these books, a short time will show a great progress. After finishing Dr. Bhandarkar's books, Pt. Tara Nath Tarkvachas paty's As hubodham Viyakarnam (a guide to Pahini) may be taken up, which will enable the reader to read Panini himself with the help of the Kashika. This course can not take more than two years for a person who has no anxiety to muddle his brain

FIRST VEDIC READER.

PRAYER AND GOD.

1. The highest aspiration of the refined human heart is to be perfect after the Lord, who is the source of perfection. God is the Light, energy, power, life, thought and mercy; our mind craves for these Divine attributes. We approach our Father to the extent we possess these angelic qualities.

2. The protection of our body, the gift of life, the blessing of piety being in the hand of God, we pray for the blessing He thinks fit for us to make good what is defective in

us.

God is our Father, master, king, destroyer of sin, and benevolent creator.

He is our Friend and judge, being omniscient and the Great Ruler.

5. We bow down to His feet, He is Great. We should confess Him to be our Overlord. We ask His protection for us and for our leacher of knowledge.

6. God the Creator takes off our evils and gives whatever He thinks most beneficent to

7. God has got many names in virtue of His innumerable attributes, such as Agni, Indra, Mitra, &c. Though one and only, He is regarded by the learned as existing in various ways.

- 8. He is all-wise, the First Cause, the sole Lord in virtue of His Almight and gives wealth to all.
- 9. He showers blessings around us and gratifies our inmost righteous desires.
- 10. He is the Light of the mind and dispels the darkness of ignorance, sin and sorrow.

SECOND VEDIC READER.

WORSHIP OF GOD.

- 1. When we enter into communion with God whose speech is knowledge, He instils trutd in to us, sheds His life-giving sunshine arounh us, and gives us wealth.
- 2. He is our Judge, and the Eternal Truth, He gives us our portion.
- 3. We invoke Him as the Father, King, Eternal, All-pervading God, for our protection being our Maker, and All-pervading Lord.
- 4. We invoke Him the Great Lord, so that all our people may be happy.
- 5. He gives us blessings, being our Judge Ruler and Father.
- 6. He promotes our knowledge and virtue to enable us to give away our wealth for good works.

- 7. Let us make a covenant with God and ask Him for strength to keep it, so that we may be aloof from falsehood and obtain Truth.
- 8. All the creation, whether in heaven or earth, has all come into being from Him, the Alpha and Omega of all.
- 9. Though He is great, pervading all the universe with its teeming life, yet He is at hand, resplendent and manifest in our heart.
- 10. Also, the universe reveals and glorifies Him.
- 11. He is the Most High. The sun rises and sets in Him.
- 12. He is the Maker of Light, which guides us, and is the ship to ferry us across the ocean of the worldly troubles and tribulations, so to sav.
- 13. He sustains all that lives, breathes and moves in the world, being all-powerful and existing everywhere.
- 14. We adore Him at evening and morning, being the giver of happiness, spiritual wealth and health.
- 15. May He be gracious to us everywhere on land and water.

THIRD VEDIC READER

HOLINESS OF CHARACTER.

The holiness of character is a sine qua non for communion with God. It is to a great extent in the power of man, but not entirely. Hence His help is to be sought. God cleanses us of sin, sanctifies our earnings and surroundings which tempt us to sin.

2. In agriculture, in journey, in acquiring wealth, we are liable to sin, so we should invoke God when undertaking these and other worldly

concerns.

3. Our leaders should take us to good, and not to evil. God may also sanctify them,

that they may not fall into temptations.

4. It should be our constant thought to consider ourselves in the hand of God, as were our religious teachers, who worked for the glory of God.

5. We have full confidence in His all-purifying power, as His glory fills all.

6. He is not only omnipresent, but also omniscient, so He is able to make us holy.

7. He can carry us safe from among our enemies, which are various temptations and sins,

as a ship carries us dry across a sea.

8. With His help we remain spotless in the midst of evils, and He lands us on the happy shore of heaven, as a ship lands people on the shore of their destination.

YAJUR VEDA, CHAPTER XL.

KNOWLEDSE OF GOD.

It is an Upanishat, that is, a book treating of the knowledge which enables the reader to realise God, which is salvation.

1. We should know that God is everywhere, so we should practise renunciation, and not covet the wealth of others. 2 We should rather work with our own hands, which prolongs life and saves us from sin. 3 But those who do not do so and are hypocrites, suffer misery as a man thrown into a dark dungeon. 4 The person or soul who lives working, becomes more energetic than the will and the master of the senses, which do not charm him with their pleasures, rather he regulates them, and he is calm and composed, God reflects in him the knowledge of nature. 5 For, God is present in the mind and never departs. He appears to be far to the ignorant and near to the wise, for He is within all and outside all. 6 So when a man sees God in all and all in God, he becomes wise. 7 And when he is convinced of the Oneness of all with God, all cravings and sorrows depart him inasmuch as he sees nothing but God everywhere or the Unity of Being. 8 The Supreme Being is holy, incorporeal, undivided, intelligent, selfexistent, and creates things from eternity. 9 Those persons who believe in non-creation, roll

in darkness, and they who are absorbed in the creation or world, are sunk in greater darkness. (Non-creation or Nothing, i.e., God never created the world, or materialism.) 10 For, we have heard from the sages who described to us the knowledge of God that He is different from the creation and different from non-creation or nothing. (God is the Being; but not the objective, reality nor is He non-existence.) 11 He who has ascertained what the creation is and what destruction or nen-entity, is overcomes the dread of death, for he then knews there is no such thing as death, there being one immense Supreme Being; and realises his immortality in virtue of the evident fact of the creation. He becomes positively certain of the continuity of his life, for there is nothing but life, and regards the dread of death as a ghost, for such a thing as death is not found in the empire of God. 12 They who believe in nothing, are in the dark, and they are in still greater darkness who are buried in the pleasures of the creation. 13 The sages who described the Being to us, told us that It is different from the phenomenal creation and from non-entity. 14 He who knows both the creation and non-creation or nothing, becomes free from the fear of death in virtue of his knowledge, that nothing does not exist, and realises his immortality from the evidence of existence, of which he is a part. 15 The vital force is not a non-entity, that is, it is immortal, and the body is reducible to dust. So thus assured, we should think of God, as in the God idea we become conscious of our immortality, and we should also think of His work as the proof of His existence. 16 We should thus pray: O Divine Fire, lead us to spiritual wealth by Thy virtuous path, as Thou knowest all the worlds, and take off the stain of sin from our heart, so that being holy, we may be able to bow before Thee, the most holy, for ever & evermore! 17 The face of Truth is veiled with a golden screen, ie, God is behind the world which produces wealth The soul which is on the sun, is I am. The souls come to the world by the rays of the sun. God is Great and External!

FOURTH VEDIC READER.

LOVE AND PURITY

- I. A religious man should look upon all as his friends, for without love the practice of religion is next to impossible.
- 2. (1) Physical purity is also needful in religion. God the Father who is the master of cattle, horses and other kinds of wealth, can make us affluent so as to be above the pain of want. (2) This purity can be effected by water, rays, medicine, and thought. (3) The father God averts all evils and dwells in the heart. (4) He gives us happiness, He is great, and He possesses all.

MONOTHEISM.

3. This beautiful hymn is sufficiently explained in the metrical translation. It may be begun with the last line, that is to say.

Whom shall we worship with devotion? Him who holds the heaven and eath in his power, &c.

Note.—This hymn is generally given as a proof that the Vegas teach Monotheism. It describes God who has made the heaven and earth and all that is there.

(1). It is a burning question in the religious world: Whom shall we adore? The Veda answers it in this hymn. We should worship God who exists from all beginning, is the creator of the world and the sole protector, and who holds heaven and earth in his power; gives us life, strength, and whom the world worships and obeys, and whose shadow is immortality and death; (3) who governs all sentient creatures and is the king of the world, ruling over all; (4) who is the owner of these mountains around us, who is proclaimed king by these rivers and oceans about us, and whose arms are these boundless quarters; (5) who lights the sun, solidifies the earth, establishes heaven, and sprinkles the firmament with stars; (3) whose protection is sought by the heaven and earth which reflect His power, and from whom the sun comes out; (7) who pervades all nature pregnant with universal seed and is the life &soul of gods; (8) who watches the heaven and earth, producing the diversity of the world, and is the Great God of gods; (9) who does

not destroy us, rather produces the world and the heaven, whose law is truth and makes the beautiful nature. (10) Pray to him: O Lord of hosts, there is none but Thou art the overlord of all the world! We give up all evil desires never to get them. May we become the master of wealth and spiritual knowledge!

DIVINE GRACE.

4. (1) O Lord, the asylum of all, may our entry into the world be diseaseless, give us the means by which we may obtain Thee. Our cattle and birds may all enjoy peace. (2) Lord of the world, be our means of crossing the ocean of the world, bless us with the possession of cows and horses, and make us staunch in Thy friendship, and treat us as a father does his children! (3) May we all live together by Thy power expressed in us! Protect as in heaven and earth and give us happiness!

NATURE AS GOD'S CAMMANDMENT.

5. It is desirable that Nature which offers us residence, should also afford us protection. It is constant in all its countless changes, (2) it is full of motion and change, but progressing towards God. (3) It showers blessings around us in abundance and favours the person who follows it. (4) It makes good persons famous in the world, produces vegetation and supplies food to all, intellectual and physical.

UNITY OF GODHEAD.

6. There is but one God and not two, three, &c. He sees all, all exist in Him, He is merciful, He is one and one only. All the worlds and gods are one with Him.

SPIRITUAL WORSHIP.

- 7. We should invoke God in our mind as our Friend, leader, protector, father, and lord of speech.
- 8. He takes off all fear from us in all quarters.

FIFTH VEDIC READER. YAJUR VEDA, CHAPTER XXXII.

GOD'S POWER.

1. The Supreme Being is everywhere. He is called variously according as the people see Him in the world, such as Agni, Adittya, Vayu, Chandrama, Shukram, Brahma, Apa and Prajapati. 2 He gave birth to life, which twinkles in the eye of man. He shines as electricity, and He is limited nowhere. 3 There is no likeness or measure of Him whose name is Great Glory; as is shown in the verses beginning with Hirnnyagarbha, Mama hinsit, and Yasmanna jata. 4 This God pervades all quarters. He existed before. He is inside all He is manifested. He will be manifested, nay, He dwells

^{*} Image or idol. This verse is quoted to show that the Vedas forbid idolatry.

in every man, being omnipresent. 5 There is nothing beyond Him. He pervades all the worlds. He is the Lord of creatures; He is delighted with His creatures; He manifests His power in will, life, faith, earth, water, fire, air, ether, senses, thinking, food, energy, truth, law, locality, name, whose origin is in Him alone. 6 He has lighted the sun, condensed the earth, created pleasure, is the maker of the stars in the sky. 7 His protection sustains the heaven and earth which follow His will, and from Him the sun takes its being 8 The learned find Him in their heart. In Him the whole world is sourced. He is the warf and woof in all creatures. All come out from and go into Him. 9 A learned man should describe God, who is eternal, and who is seated in the depth of the heart, where He is revealed in three aspects, and that person is the greatest of all who knows them. appear to be His knowledge, power, and action. With these three attributes He works in the interior of all beings. The rays of His knowledge create our faculty of recognising truth and consciousness, the warmth of His power produces our life and strength, and the stimulus of His action excites our tendency and activity. This triple influence of God keeps our machinery in work. When it is withheld, we fall down dead and follow its course in other directions. 10. He is our Relative or benefactor, creator. He knows all the worlds

where gods enjoy immortality and live in peace in the third state or perfection or God's knowledge, the other two being represented by gods (power) and by man (action). 11 He is over all, nothing in all quarters is without His presence. He shines in our self which is Truth. 12 Having manifested Himself everywhere and established the Truth, He watches over it. 13 We should ask of God the best understanding of His power, which is wonderful and desired by the soul. 14 This power of understanding is enjoyed by gods and elders. He gives it to those who seek for it. 15 Being our Father, He gives us the gift when we beg it of Him. 16 Let the Brahmins and the Kshatriyas enjoy the blessing. Let the gods help us to the best wealth. We should sacrifice ourselves for the possession of it.

YAJUR VEDA, CHAPTER XXXVI.

VEDIC MORALITY.

- 1. Our speech should be as learned as the Rig Veda, our will as sacrificing as the Yajar Veda, our life as harmonious as the Sama Veda, our eyes and ears equally virtuous, and our strength of speech, will, and life as described in the Vedas.
- 2. We should pray to God to remove the defects of our eyes, heart, will, and other evil tendencies, so that we may be acceptable to

Him who is the Lord of the universe. 3 We should meditate upon the glory of God which shines in our mind. 4 We should find out the means which may secure us the good-will of God. 5 He gives us food and spiritual wealth which ever endures. 6 He is ever our protector, and of the pious and philanthropists.

2. It is wonderful how God protects us and makes us happy and gives eternal wealth to holy men. 8. He rules over the universe and blesses our men and animals. 9 God is our true friend, benefactor and judge. He is great and everywhere and almighty. 10 When He is kind to us, the wind blows agreeable to us, the sun gives us genial warmth, and the thunderstorm is turned into fertilising rain. 11. He makes our days full of happiness, our nights full of ease; lightning, fire, water, electricity, land, plants, all become favourable to us when He smiles on us. 12 He is our mother, who supplies us with all comforts. 13 His grace gives us commodious houses and makes our life pleasant. 14 With the grace of God, the whole nature becomes favourable to our great glerious vision of God: 15. It gives us that relicitous temper as mothers do their children, which is productive of the greatest good. 16 We get that energy which is divine and creative. 17 When Ho is gracious, all become favourable to us-the sun, firmament, earth, oceans, herbs, plants,

gods, knowledge in fact, all, even peace itself. We should look upon all as our friends, and God will make all else favourable to us, 19 Such a course leads us to the presence of God, who dispels our ignorance. 20 God removes our sins, illumes our mind, and suppresses the wicked people. 21 We should adore this Great Being, who shines in electricity, thunder, and works everywhere. He makes plants agreeable to us and disagreeable to our enemy. 22 He dispels our fear from all places. 24 His eye is ever on all of us, and gives us chance, if virtuous, to live happily for 100 years.

SIXTH VEDIC READER.

1. We worship Thee, the Lord of hosts, of valuable objects, of treasures. O my Rest, I approach Thee, the protector of the life in the womb, with all humility! 2. Accept our prayer expressed in the varied metres of the Vedas. 3. Accept our love expressed in melodious verses. 4. We follow the footsteps of the seven powers-five senses, will and intellect-sanctified and engaged in good work.

MARRIAGE VERSES.

The bridegroom says to the bride: hold thy hands in mine and make a sacred covenant that we live as husband and wife faithfully till death, before the Lord, the judge, the parents, the king and the servants.

- 2. By faith you are my wife and I thy husband.
- 3. It is the Lord who has given thee to me. May He protect thee and bless thee with children!
- 4. The Lord has given us fine clothes. With His and learned people's sanction we enter into the work of the world and our homestead. God may bless thee with children like the rays of the sun!
- 5. Let the natural objects, God, physician, surgeon, teacher, people, all be kind to us!
- 6. In consideration of the good of our family, I marry you, removing all obstacles in the path of righteousness. I shall make no secret of anything from thee, and work together with thee as friends.

Note—These verses marrying couples pronounce at the ceremony; but as they do not know them, priests read them. So to learn them before marriage, will be an improvement. They should be pronounced by both the bride and the bridegroom, after which all the guests pronounce their blessings on them.

YAJUR VEDA, CHAPTER XXXI. DESCRIPTION OF GOD.

1. God's power of thinking, seeing and moving is boundless. He encompasses the earth

and yet dwells in our heart. 2. All this universe is in God, whether past, present or future. He is the Lord of this life which is produced from food. 3 All this universe is His glory, but He is greater than all the innumerable worlds. The visible is but, as it were, one fourth of the invisible which is eternity. 4 He is beyond the universe, which is produced from a particle of His glory. 5 Thence came out life in all variety after the production of the heaven and earth. 6 He then produced food, animals of air, forest and towns. 7 Then He made the Vedas, Rig, Sama, Chands and Yajur. 8 He produced horses and those which have double teeth and sheep and goats. 9 Sages and saints worship Him in the heart, revealed in all His power. 10 What was their idea of the Deity they meditated upon? What was His mouth, hands thighs and feet? 11 The Brahmanes are His mouth, the Kshatriyas His arms, the Vaishyas His thights, and the Shudras His feet. 12 The moon is born from His will, the sun from His eye, the air and life from His ear, and fire from His mouth, 13 the firmament from His navel, the sky from His head, the earth from His feet, the quarters from His ears, and then the worlds were thought of 14 The materials of the worthip gods employ to worship the Deity, are the spring for ghee, the summer for fuel, and the autumn for offering. 15. The sacrifice of the gods or learned men extends to the seven planes of

existence and 21 categories, and their offering is the animality of human nature. 16 Learned people worship God in the mind, the place of sacrifice. Their acts are then followed by ordinary people. They obtain salvation which ancients enjoy. 17. God exists from beginning. He takes materials from nature, and makes forms, which are intelligent. 18 I know this Great Deity as glorious as the sun & beyond the darkness of ignorance. Man overcomes death by knowing Him, for there is no other path to salvation. 19. The Lord of creatures exists in all. Tho' unborn, He is manifested in many ways. The wise alone know where He lives. In Him exist all the world. 20 He shines in gods, whose leader He is, and before whom He was manifested. Salulation to the Affable Being! 21. The senses reveal the soul, which is beautiful, and which existed before. Whoever knows the soul, masters the senses. 22. Thine is the glory, Thine the world, the day and night are Thy sides, stars Thy form, the Gemini Thy mouth! Will that I may know the world!

GOD, THE MAKER OF THE UNIVERSE.

UNITY OF OOD.

1. The omniscient benefactor, who has created all these worlds, is our Father, dwelling in the heart. Having a desire to make the world

for the good of all, He sent His energy to the inert matter in the beginning. 2. It may be asked, At what place, out of what cause, with what process has the all-seeing Creator made the earth and woven the web of the heavens with his power? 3 It is replied that there being but one God, he has his eye, face, hand, and foot everywhere. He has made them himself, being one only, and sustains and moves the heaven and earth with his own hands and feet. 4 It is further asked, What kind of forest was it, and the tree out of which the heaven and earth have been made? The philosophers should ask of their own mind, Who is it that holds and governs the worlds? 5 It is past our understanding, so we should pray to God for this knowledge. O Maker of the universe, teach us about these worlds, superior, middling & inferior, which Thou alone bringest out, and which glorify Thy power. Maker of The universe, thou art apprehended by devotion and invocation. Thou thyself sustainest the heaven and earth. We people are stuck with astonishment at the stupendousness of Thy power manifested in nature, to understand which, O Lord, make our intellects. illuminated like the sun. 7. To know the worlds, which is the primary object of man, we should invoke the Divine Spirit in us. He is as quick as our thoughts to come to us for our help; for He graces all the worlds with blessings and protection, being the sustainer of the universe and doer of good deeds.

SEARCH AFTER GOD

When people miss, say, their cow, they set out in search of it and go on its track by following its foot-prints. But when they reach the place where the foot-prints end, they find their property and enjoy it. In like manner, the wise seek after God by observing the natural objects which are, as it were, the footprints of God, and continue their efforts till they are satisfied in their research in material things and in the domain of the mind. 2. In our search after God, we should as strictly follow the Truth undeviatingly as the earth does the sun, for the world is sourced in God or Truth which makes and develops it by actions and interactions. 3 Truth or God is delightful like health, raining clouds, cooling water, the carrying horse, and purifying ocean. In other words, the knowledge of God fills the mind with as much pleasure as we feel in the time of health, when a light shower falls in a hot sultry day, when a traveller in a desert under the burning sun meets a cooling stream to quench his thirst, or when a weary man is put on horseback in his wearisome journey : for God is like the ocean which receives rivers and rivulets from all sides and purifies their dirty water. In the same manner, God when invoked and excited in our heart, cavisfies all our desires which are related to the primary object of human life, that is, to become omnisciont and godly. 4. For, God is our life, as

fire is of weters which are fluid in virtue of their being pregnant with fire. He loves us as sisters do their brothers, that is, God is holy lova like the love existing between brothers and sisters. We should love Him as rich men love the king who protects them in their possession of wealth. Also, God when He fills us, purges a way all our sins, as the fire finned with winds burns down all noxious growth and malerious germs in a dones and swampy forest. 5. We should not believe that God is like the manifested dead phenomena of the material world. God is living like the calf in the womb of a cow or a swan when it dives into the water of a lake. He vivifies us and sensitises us with His wisdom and inconceivable power and is known by means of knowledge alone. He is in us like the principle of vegetation in plants, living, acting, renewing and animating,

INVOCATION OF GOD.

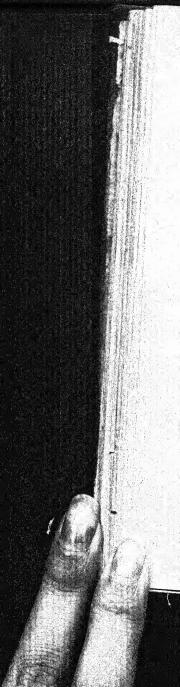
1. We should do good works, and so arrange as to be surrounded with good, unalloyed with evil, from day to day. 2. Let our power of understanding be improved, generosity be like that of gods or unselfish, love as of learned men, and life righteous. 3 We should have affluence, amity, good name, dexterity, constancy, justice, virtue, tranquillity; health and the grace of God. 4 Our environments should be agreeable and promotive of our holiness, such as slubrious climate, fertile land, agreeable

sun, rainful clouds, vigorous vegetation, and efficacious medicine. 5. All these favourable conditions prepare us for the descent of God's grace and light. We invoke Him who is the Lord of material and spiritual worlds for protection or salvation, for God alone is salvation, knowledge, and happiness. 6 He gives us spiritual wealth, joy, peace and happiness. When the godly qualities are possessed by us and all of us are in the favour of God, our people are naturally holy, experienced, learned, veracious, thoughtful, glorious, and happy. 8 So in all our life, we should hear what is good, see what is good, and do what is good; our bodies should be firm in benevolence, we should enjoy life and devote it to the service of God. . God makes our old age happy, and blesses us with relatives and children, and causes us no grief. 10. For, He is everywhere, in heaven, firmament, father, mother, son, gods, senses, past present and future. When God decends upon us, we see nothing but Him everywhere and are sanctified and illuminated.

SEVENTH VEDIC READER.

UNIVERSAL PEACE.

HIS beautiful hymn is a prayer for peace throughout nature, without which the Vedic religion or the religion of love can not be successfully practiced. We shall not here translate the names of God and angels.



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I. May Indra and Agni give us press 11. The learned, knowledge with intellect, and means of protection, Indra and Varum food and peace, Indra and Somain crease prosperity and peace, Indra and Pusha power to obtain food and peace.

2. Let prosperity, fame, ministry, government, glory of administering impartial justice us!

jadges, all promote peace.

prayers of the learned, give us place.

4. May light, fire, san, moon, asterides, start

ment, herbs of the forest, electricity, the Lord this new prayer! of stars and constellations be peaceful to us.

of the Zodiac, Rudra with 10 vital airs, the who are saints and worshippers of God, the

7. May Soma, Brahama, the earth, worship, the means of worship, creepers, altar be

helpful to our peace and happiness!

8. The all-glorious sun, the encompassing

men, Vishnu, God the protector, water and a

may all be favourable to us!

10. The creative and protective Sun, the beautiful dawn, clouds, fields and cultivators

worship, charity, rain, terrestrial water, may

all be full of peace and comfort to us i

12. The lovers of Truth, horses, cows, virtuons heroes with their well developed physique, and forefathers or ancients may all be kind to

8. May the Upholder, seer of our virtue and sin or Satan, ocean of mercy, our helper in the vice, fertile land, the earth, mountains, the day of trouble, the protective power of the learned may all give us peace and happiness!

good deeds of virtuous men, vital air, be all esptable to Aditoyas, Rudra Vasus, who are 5. Let the ancient heaven and earth, firmt earth, and firm ment may also listen to our

6. Indra with Vasus, Moon with 12 sign vocation to day, who are communers with gods, Creator with all his powers may listen to our saved, the learned. O great beings, protect us always with peace and happiness!

YAJUR VEDA, CHAP. XXXIV.

quarters, the immovable mountains, the flow of God and be one with the Divine Will. Our ing rivers, the surging sea, may tend to on will is a wonderful power able to go far in 9. The eternal God with his laws, god to return to its centre for development of spirisearch of material science and in the same way tual knowledge. It is the light of all natural objects which are perceived by its means alone and not independently. The mind is the greatest factor in the items of

factor in the item of our perception.

2. Our will should be habituated to the work of God. With such a will the wise perform their duties and combat against the temptations of the world. It is wonderful and angelic in its nature. It is found in the hearts of all sentient creatures.

3. It is knowledge incarnate, conciousness, perseverance, immortal light, and a powerful means to do all things, i.e., nothing can be done without its presence

4. It is an immortal power, able to know the past, present, and future. The senses work

in its light.

5. When it is rivetted on God, it evolved the Rig, Yajur, Sama and Atharva Vedas, which are inherent in its nature, as the spokes of a wheel in its navel. It holds the knowledge of all the creatures, in fact, it is made up of knowledge as cloth is made of warf and woof.

6. It impels people to their respective works as a driver regulates horses. It dwells in the

heart and is undecaying.

7. Man should always pray for the gift of spiritual knowledge, which being the essence of all gives the true knowledge of all things, and thus ignorance is dispelled and the mind becomes omniscient.

8. It is in the hand of God to make us happy, to give us strength and to illuminate

our mind, and to prolong our life. Our physical means of increasing our power, knowledge, and life never become successful but with the grace of God.

9. He alone impels us to good works and makes his angels, such as fire, minister to our

wants.

10. It is God alone who is the Lord of all angels, to God we should offer all our dear things, for He is love and gives us children.

11. So let all the five senses which are ever bent upon the acquisition of knowledge from the necessity of their nature, be applied to the promotion of knowledge in its width and depth; for man's sole object is to find out God who is hidden. (The word God comes from Sanscrit Goodh meaning hidden, o and h being dropped).

12. God is the first cause, our true benefactor and saviour. In the government of God, that is, when the governing body of a people are actuated with Divine Spirit and love, good persons are produced, and victory attends their

arm.

13. God is all-wise, He knows the heart of the people, He protects them and their children and He employs them in His work. All should aspire to work for God, and not for gold When a man works from philanthropic motives, he receives help from God.

14. When a learned man works to obtain power from God, knowledge attended with mercy fills his mind, which acts as a saviour of

the world. The divine knowledge tends to protect all.

15. We should therefore believe in God's sovereignty in the world, and it is God who gives us our daily bread.

16. He is our life and source of power. We should worship Him with our heart and sing

His glory in the best hymns.

17. To obtain power from God, we should be humble and spiritualise our mind with the sweet melody of the Sama Veda, as the singing of the verses with meaning uplifts the mind to God.

18. When the mind follows the meaning of the Veda, is humble, and loves all, it is illuminated with knowledge and obtains peace.

19. Man's virtuous work receives supporting and attracting powers from God, who favors

him as He thinks best.

20. If we walk in the path of God, He spreads comforts around us. Men who live in God, are unconquerable. It is He who protects armies, gives glory in war, and is the most merciful.

21. He who sacrifices himself in the service of God, receives the gift of speech, cows and horses, bravery, energy, economy, wisdom, civility, disposition to serve the parents, which fall to the lot of a few persons.

23, For, God creates the vegetable kingdom to give us strength, seas to fertilise the earth, animals to spread joy, vast firmament to live

in and sends light to dispel darkness.

24. He ever wakes, His grace is immortality, and He animates and enlightens all the universe. All our prosperity comes from Him.

25. He is the Lord of wealth, superintends all, preserves all from evil and corruption, sets the sun in motion, and fills the heaven with His light, which shines for ever.

26. He is the giver of life, guides spirits in right, punishes the wicked and is present in

the heart of all.

27. We should pray to Him: O God, lead us by those paths which are sinless and lead to heaven, protect us in virtue, and teach us Thy will!

28. This submission to God is blessed with Divine grace or regeneration, which is the

eternal protection of Gal.

29; Both the teacher and the pupil are improved in speech and intellect from the effects of regeneration.

30. Under the protection of God all are filled with the blessings of riches, and all the world

becomes favorable.

31. God holds all the worlds by His magnetic power, is present in them all, which point to His beauty.

32. He renovates all the things that sleep, as it were, in His lap like the night which

restores health to all of us.

33. He revives and refreshes us like the dawn, which awakens us from sleep, so God

awakens us from death to life, and we then

understands His works.

34. He is our healer, friend, banker, preserver, father, chastiser, and master. should invoke Him in our heart every morning to receive His gifts.

35. He sustains and fills heaven, and is worshipped by the hungry, sick and king.

should worship Him alone in the morning.

Pray to God for wisdom, means of comfort such as cows and horses, and the blessing of

children and grand children.

May He always keep us filled and never reduce us to poverty, which is the greatest evil in the world. We should never quarrel with the learned and the godly.

38. The rights of the property of the worlds are vested in Him alone. He gives us to make us rich We should invoke Him and

make Him our leader in all works.

39. Invocation is best done in the morning as then our senses are disposed to attend to righteous and holy work. When invoked in the pure heart, God comes to us as quickly as horses carry a car. Purity and humility are necessary to prepare the mind for the revelation

40. His presence fills us with energy, joy, and light, and drives ignorance from our heart.

41. We should not swerve from the holy path, for then it is shere hypocrisy to pray and yet to act against it.

42. For, God pervades all, He knows our desires and acts.

43. He controls the world with the air, fire and sun, or the three paths i.e., time, space

and causalty, which underlie all.

44. These ways are known to the learned, who are unselfish, careful, and wise. They know the state of salvation which is the highest state in the kingdom of God.

45. The heaven and earth which are pregnant with energy, contain many properties, and are the abodes of creatures, are established

by God and are His kingdom.

46. The various kinds of creation or the kingdom of God are the 8 planes of existence, 11 animal processes and life, 12 constellations and electricity and magnetism, which are also called the 33 gods.

47. These declare the power of God, who reveals Himself with all His power to His seeker, prolongs his life, destroys his sins and

fills him with energy.

48. To be with God, man must be unselfish, holy, and prayerful, when God animates him

with divine energy and strength.

49. Seven powers of God which reside in the body, have discovered the Divine path intuitively and follow it as the horses of a chariot do the direction of the reins.

50. This divine path or spiritual knowledge is full of glory and knowledge and promotes life, piety, power and wealth. It removes the taint

of sin and is self-glerious, and gives victory

over all things.

51. It cannot be destroyed by either devils or demons, for it is the first born of God, is the life of angels, and exaits its recipient to angelic

52. The pure and the composed are blessed with it, which increases their power to hundred

fold and prolongs their life.

53. This blessing comes when God hears our prayer, who is forhearing like the sea. Wo should protect and be protected by the learned, lovers of truth, workers, poets, and seers, who are fit for the Divine gift.

54. When we sing, we should sing of God, and offer thanks to God, who is our friend,

judge, lord, maker and life.

55. He protects us hy means of seven powers resident in the body, namely, the five senses, will and int llect. They retire into the spiritual sphere in sleep and come back to the world in the waking state. But the will and intellect always wake and guard the body.

56. We should pray earnestly to God to reveal Himseif, when we shall become angels, and are endued with divine power. He is reveal-

ed in the intellect and the soul.

57. God who is the Lord of knowledge, and in whom the gods, called Indra Varuna, Mitra, Aryama, and others live, communes with us through the Vedic verses or occult formulæ.

66. Let us pray: O Lord of knowlede, accept this hymn, protect me, I am Tay child, let Thy good be shared by all! May we be brave in doing great deeds!

YAJUR VEDA, CHAPTER XXXIX

We should sacrifice our all to God and work like His agents in His kingdom which stretches all about us. We should protect His creatures, and not destroy His works. Then all things become favorable to us, and we become great.

سندندند وواسست

Such is the spiritual religion offered us by the Vedas. It is very ancient, so much so that no faith of the world precedes it. It is the religion of knowledge, renunciation, love, purity, justice, truth, joy, progress, peace and power. The language in which it is clothedt is scientific, melodious, and most ancient. It is the most splendid heritage of all people. It is attended with science, philosophy and works, Let us proclaim it to the world—

यय मां वार्च कच्चाणो मावदानि जनेभ्यः

It is the gospel of peace, good-will and love.

PRINCIPLES OF MORALITY.

BENJAMIN FRANKLIN.

I. Temperance; Eat not to duliness, drink not to elevation.

Note-This is in old meaning of Temperance. We now mean by it total abstinence from wine or strong drink. As regards food, abstain from flesh in all forms, as fish, veel, beef, pork, fowl, and eggs.

- 2. Silence: Speak not but what may benefit others or yourself: avoid trifling conversation.
- 3. Order: Let all your things have their places; let each part of your business have its time.
- 4. Resolution: Resolve to perform what you ought, and perform without fail what you resolve.
- 5. Frugality: Make no expense but to do good to others or yourself; that is, waste nothing.
- 6. Industry: Lose no time, be always employed in something useful: cut off all unnecessary actions.
- 6. Sincerity: Use no hartful deceit, think innocently and justly: and if you speak, speak accordingly.
- 8. Justice: Wrong none by doing injuries, or omitting the benefits that are your duty.
- 9. Moderation: Avoid extremes, forbear resenting injuries, so much as you think they deserve.
- 10. Cleanliness: Tolerate no uncleanliness in body, clothes or habitation.
- II. Tranquillity: Be not disturbed at trifles, or at accidents common or unavoidable.
- 12. Chastily: Be faithful to your wife or husband Avoid self pollution.
 - Humility: Imitate Kabir and Nanak.
- 14. Truth: Think, speak, and do what is right, that is, as you find in nature.

15. Pobleness: Never forget respect due to all own what you speak, write and do.

Caliph Haroon-oor-Rashid saw the following precepts on the throne of Noosheerwan the Just :-

- 1. This world remains not: the man who thinks least of it, is the wisest.
- Enjoy the world before thou becomest its prey. Bestow the same favour on those below thee, as thoudesirest to receive from those above thee.
- 4. If thou shouldst conquer the whole world, death, will at last conquer thee.
- 5. Be careful that thou art not the dupe of thine own fortune.
- 6. Thou shalt be paid exactly for what thou hast done no more, no less.

The Caliph observed a dark ruby ring on the finger of Nowsheerwan, on which was written :-

- 7. Avoid cruelty, study good, and never be precipitate
- 8. If thou shouldst live for a hundred years never for one moment forget death.
 - Value above all things the society of the wise. On his five-sided crown the Caliph read :-First side.
 - Give my regards to those who know themselves.
- II. Consider the end before you begin, and before you advance provide a retreat.
- 12. Give not unnecessary pain to any man but study the happiness all.
- 13. Ground not your dignity upon your power to hurt others.
 - Second side.
- 14. Take counsel before you commence any measure and never trust its execution to the inexperienced.

- 15. Sacrifice your property for your life, and your li for your religion.
- 16. Spend your time in establishing a good name : an if you desire fortune, learn contentment. Third side.
- Grieve not for that which is broken, stolen, burn or lost.
- 18. Never give orders in another man's house ; an accustom yourself to eat your bread at yur own table.

19. Make not yourself the captive of women.

Fourth side,

- Take not a wife from a bad family, and seat no thyself with those who have no shame.
- 21. Keep thyself at a distance from those who are in corrigible in bad habits and hold no intercourse with that man who is insensible to kindness.

22. Covet not the goods of others.

- 23. Be guarded with monarchs, for they are like fire, which blazeth not but destroyeth.
- 24. Be sensible to your own value; estimate justly the worth of others, and war not with those who are far above thee in fortune.

Fifth side.

25. Fear kings, Women, and poets.

26. Be envious of no man, and habituate not thyself. to search after the faults of others.

27. Make it a habit to be happy, and avoid being out of temper, or thy life will pass in misery.

- 23. Respect and protect the females of thy family.
- zo. Be not the stave of anger: and in thy contests always leave open the door of conciliation.
 - 30. Never let your expenses exceed your income.
- 31. Plant a young tree or you cannot expect to cut down an old one.
- 32. Stretch your legs no further than the size of your carpet.

PRINCIPLES OF HAPPINESS. MRS. TEBB'S TEACHER, ADIN BALLOU.

- I. Happiness depends chiefly on the individual international conditions of body, mind and spirit, not very much on more externals. Most people imagine the contrary, and therefore bemoan their disappointment.
- II. Right internal condition of body, mind, and spirit are those of health, reason and moral order. Most people neglect or violate the laws of health, reason and moral order, and therefore are sickly, unreasonable and immoral—i. e. physically, intellectually and morally sinful and miserable.
- III. How are we to be internally right in body, mind and spirit? By fidelity to the highest light, and openness to still higher light. Most people are unfaithful to their highest light, and repellent of higher, therefore they sin and are miserable. Many of them persistently adhere to customs, fashions and habits which they know to be unhealthful, irrational, and vicious, yet complain that they are unhappy.
- lV. A minor yet important amount of happiness depends on right association in the circles of home and intimate friendship. If families, selected intimates and business partnerships were made up of rightly-conditioned individuals, or those conscientiously striving to the such, their communion would be pure, sweet, and elevating. Few consider this and many therefore are unhappy. We ought to be the friends of all mankind, circles of intimate friends for happiness outside of individual self-hood. Yet too many seem to make home and select friendship only tents from which they sally out far and wide in quest of happiness. They rove aready to rove again. Is it strange they are miserable
- V. The ancient axioms, 'Study to want less rather than to have more. Abstain that you may enjoy,' point

the way to true happiness. But the majority reverse these, they pile artificial wants like 'Alps on Alps and multiply their indulgences even unto death. It is no mystery why they are unhappy though in the highest rank of the world.

VI. Just and modest self-respect is indispensable to true happiness. But most people seek the admiration of others as their chief delight, live a life of external show and die of false approbation.

VII. Honestly acquired competence—the mean between poverty and riches—is most necessary to severe happiness; but few really believe this, and make Mammon their god who fails nine-tenths of his votaries and palsies the other tenth with luxury or avarice.

VIII. An unanxious, unrevengeful, forbearing spirit which seeks to overcome evil with good, only is indispensable to pure happiness. Yet the majority of mankind as individuals, communities, & nations, expend a large portion of their time and resources in resenting insult, retaliating injuries, & crushing out offenders and enemies with deadly force. Still they wonder they are miserable.

IX. The love and worship of one All perfect Heavenly Father, imbibing His spirit and imitating His example, even unto pure Christ-likeness insures happiness. Yet millions ascribe to Him the attributes and spirit of an infinite and vindictive despot, worship Him as such, and treat their fellow creatures accordingly. This they call religion, and are of course miserable.

X. Finally, we must regard ourselves as immortal spirits, kindred to innumerable others throughout immensity, and destined to an eternity of discipline and progress. This in order to a just estimate of ourselves and others, in order to treat ourselves wisely and others fraternally, in order to moral elevation and happiness. Yet how few realise this? How many live and die sensualists! Still they wonder they are miscrable.

PRINCIPLES OF HEALTH. Modified from the Rules of Mrs. C. L. H. Wallace, Editor, Herald of Health, London, and others.

- r. Bathe with fresh water every morning before breakfast. Poor-blooded persons may use in winter a little warm, and, if pleasant, hot rater. In bathing, rub all parts of the body with a rough towel from head to foot. Do not use soap daily unless necessary.
- 2. Do not put on dyed underclothes. Wash or change them at least twice a week. Night clothings and beddings should be well aired. Ladies should use loose garments.
- 3. Abstain from fish, flesh, fowl, eggs, all intoxicants wormy fruits, sour milk, impure water, cod liver oil, and much use of medicine. Besides distilled water, filtered, boiled, deep-well water is preferable. Take moderate quantity of good food. Live upon cereals, pulse, fruits vegetables, and milk; t.e., adopt the Vegetarian system of diet. Eat slowly and chew well.
- 4. Take systematic daily exercise without exhaustion. Bodily and mental occupations may be in due alternation. Give reasonable rest to body & spirit by refined pleasure so as never to be weary and lose the capability for enjoyment of life.
- 5. Take sufficient rest, sleeping at least 6 hours about midnight. Early to rise and early to bed. Keep the air in sitting and bed rooms always pure & fresh with a window open day and night, if there be no other ventilation. Keep no kind of lamp burning in the bed room.
- 6. Be in the sunny air and avoid artificial light as much as possible. Practice deep-breathing through the nostrils with the closed mouth.
- 7. Keep the feet always dry and warm and the circulation of the blood regular. Be regular in eating, drinking, sleeping, studying and working.

8. Cultivate calmness, cheerfulness, and generosity, Help others in thought, word, deed, and example. Aspire to the good and the beautiful.

9. Study science and appropriate one of the exact sciences. Elementary knowledge of hygiene and medical

science in necessary.

10. Do not be absorbed in material, but raise your thoughts to higher, things also.

Though the above principles are explicit enough, yet a few remarks on cleanliness, food, drink, air, water, and rest may not be out of place here.

CLEANLINESS.

All machines require cleaning. If a watch is not cleaned, say, a few years, it gives no correct time, and finally stops. Railway engines, carriages, pipes, pumps, mills, weapons, tools, houses, clothes, and all other things are always subjected to different processes to make them free from dirt and dust. If they are not carefully dusted and brightened, they are soon covered with extraneous matter which impedes their motion and destroys their utility.

Our body is the most useful of all the machines in the world. When spoiled or damaged, they can be made But our body, when once ruined by our neglect or otherwise, can never be constructed agein. There is no maker of it in the world. However, when properly locked after, it works years and years together.

A little observation will show that it is covered from head to heel with the skin, which is oily, hairy, rough, porous, and moist. It is also known that (1) the atmosphere is full of dust, dirt, gases and all kinds of germs, which constantly settle upon our body. Also, (2) the decayed matter is continually coming out from inside through the pores of the skin. We all know that if

we don't bathe for a few days, as in the case of a disease, a great deal of dirt and filth peels off in rubbing the skin with hands. If this filth is allowed to accumulare, it destroys our health.

Our clothes are dirtied in the same way. The perspiration loaded with broken tissues, soils them from inside. The atmospheric dust and other external nuisances spoil them from outside.

Our houses, furniture, beddings, utensils, books and so forth are all coated with fine dust and other kinds of filth, which then become the home of insects

andworms.

A ll these objects should be well cleaned according to the suitable methods of cleaning. Doctors know how to clean the inside of the body. (a) When the evacuation of the bowels is not regular, the enema should be used. The apparatus may be bought from medical halls, or the family physician at once called in. (b) The skin is kept clean by bathswater, steam, Turkish, douche. electric, air, sun, earth, sand and medicinal water. Ordinarily, we clean the body by bathing in cold or hot water Soap removes all fatty and dirty matter. All parts should be well rubbed with a rough towel. It is a bad habit to oil the body and then to bathe; for it does not a low water to clean the skin. If oil is used, it should be sparingly applied after bath, and then the body should be wiped with a wet towel. Bathing gives warmth, and anointing adds to it.

Clean clothes contributes to health. How pleasant do we feel in a clean dress, and how encomfortable do we become with dirty clothes on? The clothes next the skin should be scrupulously washed. Ne coloured underclothes should ever be used

as they hide dirt. They should be changed daily or twice a week and when put off exposed to air and sun if possible.

If you can't afford for a servant, which is no misfortune or disgrace, clean your own things. Appoint a time in which you are to receive no visit for the work of setting the house in order. But on so account tolerate dirtiuess in dress, furniture or house.

FOOD.

Our body is always worn out by work. If we don't work, it will also spoil our body. Besides, the internal organs of our body are ever busy. The blood is running very fast in arteries and blood-vessels. We breather sonstantly. All this work wears away our body.

To replete the wear and tear of our body, we require food. Our food should contain such materials as supply the waste caused by our work and to give us warmth.

Now there are three kinds of food. Milk is the natural food of babies. It contains materials, which go to make the organs of the body and to keep up its warmth, and which are mixed up in proper proportions. Those foods, therefore, are proper which approach the proportions of milk.

The next best food is corn, specially wheat. Wheat four contains starch and gluten. Gluten forms our muscles and other parts of our body. Starch produces warmth in it. There are other things in wheat, such as salt and bone-forming elements. It is hence that man can live healthily on bread and water alone. The Brahmin athletes of Mathura, who are famous for atrength, eat wheat, rice, pulse, vegetables, sugar, milk,

and their numerous products. In 100 parts of wheatflour there are, according to Dr. James Bell, 162 parts of flesh-formers, 69 parts of starch and sugar which produce heat, 1.1 part of oily things, 0.7 parts of minerals, i. e., salt, &c., 0.5 parts of fibre, 0.7 parts of other things, and 11.8 parts of water. Bread is called the staff of life. Bread and butter is called our

staple food

The third kind of food is flesh. But it is an imperfect food. It has no starch and other things which are much needed in the body. It is also very impure. It contains the worn-out tissues of the body. As these are rotten things, they produce diseases in our body. accumulated, such as tape-worm, liver-worm, consumption, scarlet fever, &c. Besides, flesh-eating produces cruelty, cunning, and selfishness. Flesh is obtained by killing animals, which are sent by God to enjoy life on earth. We should not kill them unless they attack us and want to kill us. Our scriptures teach: Thou shalt not kill. Manu says : Abstain from flesh and wine. Men catch animals by cunning. They put the food of animals & then hide themselves. When the animals come to eat that food, they are caught in traps or shot. This is cunning and is sinful in the sight of God. To obtain false pleasure, men kill animals, which is very selfish. Selfishness, cruelty and cunning are the qualities of brutes, but not of men, and much less of angels, which we should aspire to become.

The Vegetarian Society teaches that for food we should use corn, rice, pulse, pease, fruits, vegetables, milk, cheese, butter, sugar, oil, salt and spices. There are innumerable kinds of food that are made of these things. We should use little salt and spices, the less the better, but never chillies, in place of which

pepper may be taken.

To make food sweet, we must take exercise and create hunger. Remember, Hunger is the best sauce. Eat slowly and chew well. Food should be taken at the intervals of five or six hours. Take plain food. Eat when hungry. Drink when thirsty. Avoid, if possible, drinking during meal. Finish your food with fruit. Then drink water after an hour or so. very thirsty, drink a little either before or after your food. The drinking of much water in eating retards digestion. Rest a while after eating, but never sleep. Take your food two or three hours before sleeping. Always drink boiled milk. Drink filtered water. Breathe with the nose, but never with the mouth. Shut your mouth in sleep. Do not eat and drink hot and cold things, they injure the teeth and stomach. Bear in mind that man is what he eats. Pure food makes pure blood, pure blood makes pure brain, and pure brain begets pure thoughts, and the man or woman whose thoughts are pure, rapidly acquires knowledge and keeps it long in memory. The Vedas say that the persons of pure thoughts shall be powerful and see God.

DRINK.

Our body is made up of a large quantity of water. A man contains over 16 gallons of water. An average man weighs 150th, of which 130th is water. Our blood, brain nerves, mucus, spittle, all are 95 per cent of water. But this water of our body is always passing out in sweat, urine, excreta, and breath. Therefore we feel thirsty to take water in. Man drinks about 5 or 9 pints of water in aday. If this water is dirty or impure in any way, it begets disease. We should drink pure water. For drinking and cooking purposes, water is purified in filters. An ordinary filter is made by placing three jars,

one above another in a stand. The topmost is filled with charcoal, the middle one with sand, and the lowest receives water that drops from the lower. A small hole is made in the bottom of each of the upper two and it is stopped with a cotton plug.

The water fit for drinking is called soft or fresh water, and one unfit for it, hard or impure water. Deep-well water, rain water, filtened water is good for drinking. Distilled water is the best. Fruits contain pure water and sugar. Finish your dinner with fruit to avoid drinking bad water. To quench thirst, some people drink wine. It is a bad practice. Wine contains alcohol, which is poison. So wine-drinkers poison their blood and fall victims to early death. Drunkards often run into debt to satisfy their drink-crave. Wise people should never drink wine. Remember the proverb: When wine is in, wit is out.

AIR.

The air contains about 20 parts of exygen and 80 parts of nitrogen. When we breathe in the air, we use up its exygen, and so it becomes impure. The air we breathe out, contains the impurity of the body, called the carbonic acid gas. If we don't get fresh exygen from the air outside, we shall die. If a mouse be shut up in a box where the air can not go in, it will die in a short time. If you close your nose, you feel uneasy for want of fresh air.

Very few persons know the value of pure air. Pure air is our best friend. Be it warm or cold, we can not have too much of it. We can cat too much food, drink too much water, exercise too much, bathe too often, and sleep too long; but we can not breathe too much nor too pure air. Our body wants it to keep up its warmth and to burn its used-up tissues. We

always breaths it. An adult breathes 18 times every minute. Now eighteen times per minute is equal to 1080 times per hour and 25,920 times per day. If he breathes 2 pints of air each time, he will take in over 50,000 pints of air per day. And if it be a hundredth part impure, he will breathe 500 pints of impure air. This impure air produces diseases in the body. The air of towns and cities is made impure by the breathing of men and animals and by the burning of fire and lamps. So the inhabitants who breatheit often, fall sick, and sometimes catch consumption.

To keep the air of our houses pure and fit for breathing, we should let the doors and windows open, so that the foul air be blown away by a draught of the wind. Even at night the windows, should be kept open. A window in the roof is very useful in letting the bad air out. Our houses are often badly made. They have but one door in many cases. The occupants of such houses are seldom healthy. To keep off from the foul air of such houses, spend much time cut of doors. Take a brisk walk in a garden or in the open air at sunrise. When in the open air, breathe seply and blow out bad air from inside. If you do it but four or five times every day, you will be healthy and your chest will be broad in a few months.

EXERCISE.

As a rule, we eat too much and take too little exercise. If we take no exercise or do no physical work, our body gets spoiled, it does not grow strong and beautiful. The shop-keepers who take little exercise, are not so strong & beautiful as athletes and gymnasts. Persons who do not labour with body, get sick and so lose

gathers no moss. The key that turns often, keeps bright. The man or woman who takes some exercise every day, seldom falls sick and does his or her duty properly.

In our every-day life we should pay more attention to exercise than is usually done. It is very necessary to our well-being. If it is not taken daily, ill must result. There are hundreds of muscles in our body, which must be exercised and brought into action, or else they will not grow and will waste away. In old days when might was right, might was most often got by persons of the strongest muscles and power. Now-a days we exercise our brains and let our muscles wither away. It is on this account that our young people are dwarfs and weaklings. They often suffer from many diseases, which they wrongly imagine that their study has produced.

Doctors advise us to take two or three hours' moderate exercise daily to be in fair health. It may be taken in half a dozen different ways such as walking, wreatling, riding, cricket, foot ball and the like. Our simple but very useful exercise is what is called "dand," "mugdul," and "baithhak." Learn these from your friends or some expert. They require a little time and a little room All athletes perform them. Start clubs for gymnastics, athletics, cricket, &c. Swinging, swimming, and skating are also delightful and useful. Exercise is as necessary to us as knowledge. Remember the well-known adage: Sound mind in sound body.

An eminent physician has said that if the following there movements are executed vigorously every day for twenty minutes the effect in a year's time will be vary apparent. Before going down to breakfast open wide the window and for ten minutes go through the following exercises: First, stand perfectly straight, with heels together, and inflate the lungs with the pure morning air, drawing in the breath while fifteen is being counted and expelling it in the same way. Repeat this eight or ten times. Then bring the arms forward at full length, with the palms together, and then throw them vigorously back, trying to touch the backs. At first it will seem impossible, but after a few days' practice it can be done.

Do this from twenty-five to fifty times, then raise the arms above the head to the utmost, with the raims outward, and then lean slowly torward, keeping the knees perfectly straight, and try to touch the ground with the fingers. This, too, requires practice at first, but can be done after a while. Then raise gradually to the first position, and repeat the movement twenty-five to fifty times. At night go through the same movements. This simple little exercise, if persisted in, will prove to be of incalculable benefit, and restore young people to perfect health when medicine has failed to bring about the desired result.

SLEEP.

As we all know, sleep is the state of repose with partial unconsciousness. It is a normal state of our hody, most necessary to the maintenance of health. It repairs the loss of energy expended in work during wakefulness. Who does not know that sleep in diseases is a certain sign of recovery. How cheerful and energetic do we feel after a sound sleep? The loss of sleep is a disease, called insomnia, which is dangerous to life.

Our usual time of sleep is eight hours about the middle of night. Sleep is naturally longest in child-hood; it is decreased in manhood; and it is sometimes very much reduced in old age. Our health requires a sleep of eight hours. It should on no account be reduced to less than six. Those who keep waking long after midnight, do not feel well even after sleeping the whole next day. Early rising which is needful to good and much work, is easily effected after a sleep of six hours, intervened by the midnight.

The correct posture in sleep seems to be lying on the right side, which probably helps the passage of half disgested food from the stomach to the small intestines, the former being connected with the latter on the right side. But the changes of postures during sleep are very comfortable. Lying upon the belly is not so pleasant as lying upon the back. (I sleep first for a short time on the left, then for a greater part of the night on the right side, and also on the back.)

It is harmful to sound sleep to go to bed just after supper. An hour or two should elepse before going to sleep. Lying on the bed without sleeping assists digestion. No work should be done just after taking food, as it prevents the flow of blood to the stomach, where the food lies unaffected till the work is over. A hungry man can not sleep. A little hot milk or water before going to bed is helpful to digestion and sleep. Food difficult to be digested disturbs sleep and causes bad dreams.

To keep the head to the north or south is conducive to sound sleep. Among us, to keep legs towards the south is irreverential to the departed spirits who are supposed to reside la the southern regions of the

It is said that a corpse if placed on a pivot will turn towards the north like a magnetic needle. It may be from the fact that terrestrial electricity escapes from the north pole, and the pole of human electricity is in

In sleeping the head should be kept in its natural position by means of a pillow, which should be neither too high nor too low. A very soft hed is injurious, as it produces amativeness. To sleep on a couch is preferable to sleeping on the ground. The head part of a couch should be a little higher than the foot. A light and warm mattress and quilt, or banket or rug or a carpet and a covering are better than heavy and suffocating ones. The bed sheets and coverings should be frequently aired and washed.

The sleeping room should be well ventilated, Neither a lamp, charcoal, nor fire should be kept burning, as it destroys the oxygen of the air, which prepreserves life. The room which has got no egress of

the foul air is not fit for sleeping.

Sleeping together is not injurious. Students both male and female, should sleep alone. Children sleeping with their parents are benefited in health. Weak persons derive benefit from sleeping with strong. Morality permits the husband and the wife alone to

Good moral and religious thoughts should occupy the mind when going to bed. Students should take up some scientific subject to think over when preparing to sleep. I recommend the repetition of the Veda Mantras before sleeping. Evil thoughts before sleeping often produce sinful dreams, which destroy health To sle p naked or with loose clothes is irritative to adults, who are attacked with nocturnal emissions.

To prevent this loss of energy in sleep, the athletic such

or breeches should be put on.

If it is desired to rise early in the latter part of the night, the time should be well impressed on the mind by repeating it loudly several times before sleeping. This will succeed when persons go to bed early.

The literature of the Vegetarian Society should be consulted in the matter of health. Such papers as the Health Culture, Health, New york, &c. should be read. There are several books on health, whichs hould be read.

We here give the bright side of the occidental faiths, whose chronological order is Judaismor Moses' religion (1400 B.C.), christianity (nearly 1903), Islam (622 A.C.). When compared with the religion taught by the Vedic seers and the authors of the upanishats, they sink into shade.

GIST OF ISLAM

God:—He is the maker of heaven and earth: how should be have issue since he hath no consort? He has created all things, and he is omniscient. This is God your Lord, there is no God tut he, the creator of all things: therefore, serve him, for he taketh care of all things. The sight comprehendeth him not, but he comprehendeth the sight; he is the gracious, the wise—Sale's Koran, Chap. VI., p. 98.

Judgment Day:—When one blast shall sound the trumpet, and the earth shall be moved from its place, and the mountains also, and shall be dashed in pieces at one stroke; on that day the inevitable hour of judgment shall suddenly come; and the heavens shall cleave in sunder, and shall fall in pieces on that day; and the angels shall be on the side thereof, and eight shall bear the throne of thy Lord, above them on that day. On that day ye shall be present before the judgment seat of

God; and none of your secret actions shall be hidden-S. K. Ch. 69, p. 422.

RIGHTEOUSNESS:-It is not righteousness that yo turn your faces in prayer towards the east and west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who giveth money for God's sake unto his kindred, and unto orphans and the needy, and the stranger, and these who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant, when they have covenanted; and who behave themselves patiently in adversity and hardships, and in time of riolence: these are they who are true, and these are they who fear God. -S. K., Ch. II, p. 18.

Paradise: - Whose shall believe in God, and shall do that which is right, from him will be expiate his evil deeds, and he will lead him into gardens beneath which rivers flow, to remain therein for ever,

JEHENNA: -But they who shall not believe, shall be the inhabitants of hell fire, wherein they shall remain for ever .- S. K., Ch. 64th, p. 413.

CONDITIONS OF PARADISE. Now are the true believers happy: who humble themselves in their prayer, and who eschew all vain discourse, and who are doers of alms-deeds; and who keep themselves from carnal knowledge of any woman

except their wives or the castives which their right hands possess; (for as to them they shall be blameless:) but whoever coveteth any woman beyond these, they are transgressors: and who acquit themselves faithfully of their trust, and justly perform their convenant; and who observe their appointed times of prayer: these shall be the heirs, who shall inherit paradise; they shall continue therein for ever .- Sale's Koran, Chap. XXIII,

p. 257 Chandos' Classics.

SUBSTANCE OF CHRISTIANITY. EXTRACTS FROM CHRIST'S SERMON IN THE MOUNT.

r. Blessed are the poor in spirit; for theirs is the kingdom of heaven. [earth.

2. Blessed are the meek: for they shall inherit the 3. Blessed are they which do hunger and thirst after

righteousness: for they shall be filled. [mercy.
4. Blessed are the merciful: for they shall obtain
5. Blessed are the pure in heart: for they shall see

God.

6. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven.

7. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, whosoever is angry with his brother without a cause shall be in danger of the judgment.

8 If thou bring thy gifts to the altar, & there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer

thy gift.

- 9 Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you that whosever looketh on a woman to lust after her hath committed adultery with her already in his heart.
- 10 Thou shalt not divorce thy wife saying for the cause of fornication.
- II Swear not at all. Let your communication be Yea, yez; Nay, nay.

12 Give to him that asketh thee, and from him that

would borrow of thee turn not thou away.

13 Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use ou, and persecute you; that ye may be the children of your Father which is in heaven, for he

maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 14. Be ye perfect, even as your Father which is in

heaven perfect.

15 When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

16 When ye pray, use not vain repetitions, as the heathens do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye :--Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

17. For if ye forgive men their trespass, your heavenly

Father will also forgive you.

18. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor

19. Ye cannot serve God and Mammon.

20. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your hedy what ye shall put on. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feed to them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither

do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, what shall we eat? or what shall we drink? or wherewithal shall be we clothed? For your heavenly Father knoweth that ye have need of all these things.

21. But seek ye first the kingdom of God, and his righteousness; & all these things shall be added unto you.

22. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

23 With what measure ye mete, it shall be measur-

ed to you again.

24 Why beholdest thou mote that is in thy brother's eye, but considerest not the beam that is in thine owinger?

25 Give not that which is hely unto the dogs, neither cast ye your pearls before swine.

26 Ask, and it shall be given you; seek, and you shall find; knock and it shall be opened unto you.

27. All things whatsoever we would that men should do to you, do ye even so to them: for this is the law and the prophets.

28 Whosoever heareth these savings of mine, and doeth them. I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.— Mat. Ch. 3.7.

MOSES' RELIGION.

God .- In the beginning God created the heaven and the earth. The spirit of God moved upon the face of the waters. God divided the light from darkness. God called the firmament Heaven. God creat. ed man in his own image. On the seventh day God ended his work and rested from all his work which he had made. The angel of the Lord appeared into him in a flame of fire out of the midst of a bush. God called unto him out of the midst of the bush and said, Moses, Moses. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face; for he was afraid to look upon God God said unto Moses, I am that I am. I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them. Moses went up unto God and Mount Sinai was altogether on a smoke because the Lord descended upon it in fire and the whole mount quaked greatly. When the voice of the trumpet sounded long and waked londer and louder, Moses spoke and God answered him by a voice. God spake unto Moses face to face.

1. Ten Commandments .- I am the Lord thy God which have brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven images. Then shalt not how down thyself to them, for

I the Lord thy God am a jealous God.

3. Then shalt not take the name of the Lord thy God in vain.

4, Remember the subbath day, to keep it holy, Six days shall thou labour, and do all thy work.

- 5. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.
 - 6. Thou shalt not kill.
 - 7. Thou shalt not commit adultery.
 - 8: Thou shalt not steel.
- 9. Thou shalt not bear false witness against thy neighbour.

10. Then shalt not covet thy neighbour's house, wife, servants, and cattle. - Exodus.

Mode of wordship .- The Lord spake unto Moses-Speak nato the children of Israel that they bring me an offering-gold, silver, brass, linen, goat's hair, rams' skin, badger's skin, shittim wood, oil, spices, onyx' stones, and stones to be set in the ephod, and in the breast plate. Make me a sanctuary, that I may dwell among them, after the pattern of the tabernacie. Make an ark of shittim wood, two cubits and a half long and a cubit and a half broad, and a cubit and a half high. Overlay it with pure gold. Make upon it a crown of gold. Cast four rings of gold and put them in the four corners thereof. Make staves of shittim wood, overlay it with gold. Put the staves in to the rings, that the ark may be borne with them, Put into the ark the testimoney I shall give thee (the Mosaic Law). Make a mercy seat of pure gold (of the size of the ark). Make two cherubims of gold in the two ends of the mery seat. The cherubims shall stretch forth their wings on high covering the mercy seat with their wings (with faces towards it). Put the mercy seat above upon the ark. I will commune with thee from about the mercy seat. Make a table of shittim wood (of the size of the ark.) Overlay it with pure gold. Make there to a crown of gold round

about. Make unto it a border, (with four rings of gold in corners, and four staves to bear the table). Make dishes, spoons, corers, howls, all of pure gold. Thou shalt set upon the table shewbread before me alway. Make a candle stick of pure gold with six branches and bowels. Make seven laraps, and light them. Tongs and sauff-dishes shall be of pure gold, Make the tabernacle with ten curtain, 28 x 4 cultie, with cherubins of earning work. Make 50 190ps and taches for curtains. Make a covering for the tent of rams' skin. Make an olar of shirten wood 5x5x5 eablits with horns overhald with brass. Make pans, shorels, basons, flesh-hooks, the pans, all of brass, Make a grate of necrock of boass, with 4 rings of brass. Make the court of the tahermele, 100 x 50 x 5 cubits. An hanging of 22 cabits shall be for the gais of the court. Take thou nato the Aaron thy brother, and his sons with him, that he may minister unto me in the priest's office. Make holy garments for them. These are a breastplace, an ephod, and a robe, a bordered coat, a mitre, a girdle, with two shoulder pieces. Take one young bellock, and two rams, unleavened bread, cakes unleavened tempered with oil, waters of wheaten flour- Put them into one basket and bring them with bullock and rains unto the door of the tabernacle. Wash them with water, Kill the bullock before the Lord by the door of the tabernacle. Take of the blood and put it upon the horns of the altar with thy finger. Burn the flesh of the ballock without the camp. It is a sin offering. Burn the whole ram upon the altar. It is a burnt offering made by fire into the Lord. Make an altar to burn incense upon. Burn thereon sweet incense every morning, light the lamps at even, a perpetual incensa before the Lord throughout your generations. - Thick.

ANSORIT ANTHEM.

Prosper the Sanscrit tongue! Where'er its words are sung, Let slavery die!

May the pure Vedic speech Unto all nations reach, And every creature teach Glad freedom's cry!

Prosper the rights of man! Members of race burnan, To make friends rise!

Establish equal right!
Enlighten error's night!
Abolish envy's blight!
Prosper the wise!

Prosper the Reign of Peace! Let wars and conflicts cease! Prosper the good!

Banish the strife for gain! Vaulsh the worker's pain! 'Stablish on land and main Man's Brotherhood!

Liberty, Lexining, Love, Be Triane Power above All ills of life!

United Human Race! Problem in every place The Golden. Are of Grace, The and of shrife!

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3	larg	large
11	ni	in
15	ga-	Ju-
32	prodou	produc
19	tlief	lief
25	soring	spring
20	Anic	Anig
9	distined	destined
ź	khowledge	knowledge
TO.	oblain-	obtain
15	cial,	cial
30	couteousness	courteousness
14	विधा	विद्या
15	ग्रोव	गुणी
24	promises	premises
23	profit of	of profit
2	hundred	hundreds
1		
25	विसूचित:	विभृत्तितः
17	agris	agri
18	calling.	callings
30	childern	children
16	Commence of the control	कणभो
	वार्यो	
17.	विद्यः	विद्याधराध्युषित
		The state of the s
18	चिभवतः	विं हिसवतः प्र
19	प्रर पिड॰ यह	तावमानपरपिष्डरता
22	who sings of libert. He was,	y who was
24	Pahini	Panini
13	trutd	truth

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65	17	sav	Say.
67	8	shoud	should
68	II	nen-	non-
68	II	is	is,
68	12	knews	knows
-73	32	Ho	He
77	, I	you are	thou art
77	14	you	thee
78	21	thights	thighs
79	15	world	worlds
79	17	salulation	salutation
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83	8	finned	fanned at
32	IO	dones	dense
82	19	liviug	living
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93	17	clothedt	clothed
93 -	19	I,	lt
93	22	षय	पर्व 👬
95	I	own	in
95	30	all	of all
96	9	yur	your
97	4	interna	internal
TOL	35	ne	no
102	9	house	the house
T06	23	eeply	deeply
107	32	there	three
117	25	testimoney	testimony
118	12	cubbits	cubits 2
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